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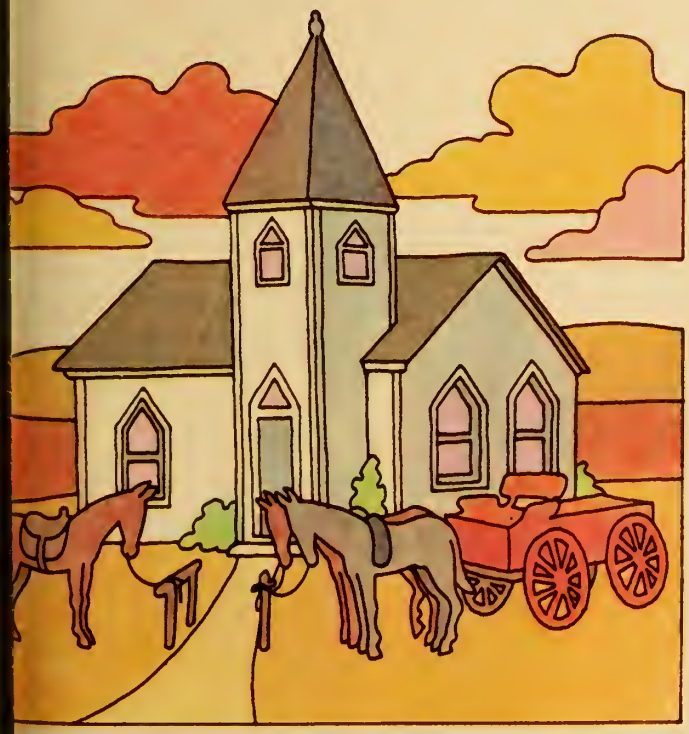
A Church of the Frontiers

ca 1800: Dauntless circuit-riding EUB and Methodist preachers penetrate the wilderness frontier.



a 1850: Westward with the homesteaders.

Circa 1880: A missionary surge overseas.

A. James Armstrong
Dakotas

F. Gerald Ensley
Ohio West

Francis E. Kearns
Ohio East

Dwight E. Loder
Michigan

Reuben H. Mueller
Indiana

Thomas M. Pryor
Chicago

Central
diction

James S. Thomas
Iowa

Paul A. Washburn
Minnesota

Lance Webb
Illinois

Northeastern Jurisdiction

J. Gordon Howard
Philadelphia

Hermann W. Kaebnick
Harrisburg

John Wesley Lord
Washington

James K. Mathews
Boston

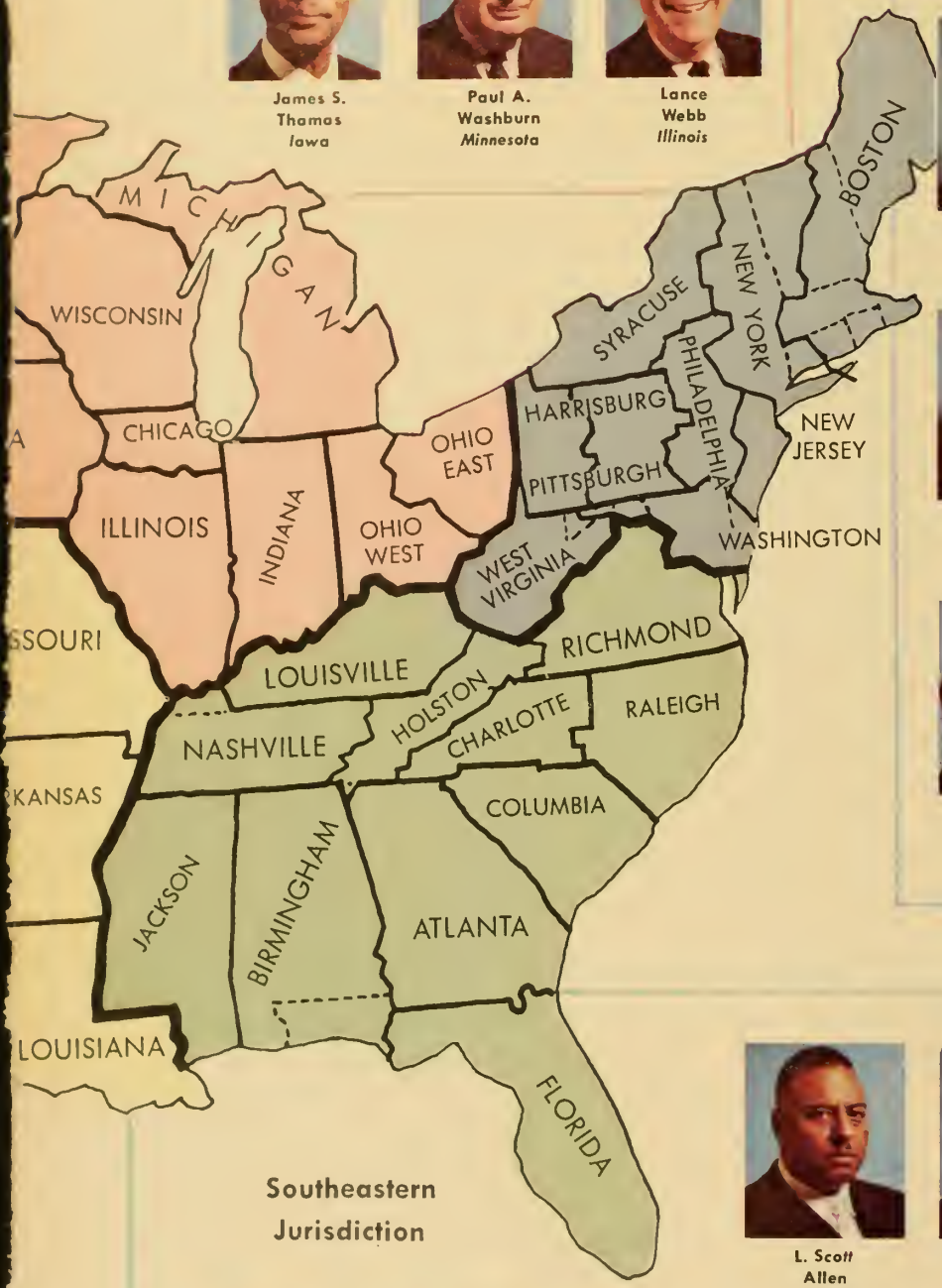
Roy C. Nichols
Pittsburgh

Prince A. Taylor
New Jersey

W. Ralph Ward
Syracuse

D. Frederick Wertz
West Virginia

Lloyd C. Wicke
New York



Southeastern Jurisdiction

L. Scott Allen
Holston

William R. Cannon
Raleigh

H. Ellis Finger
Nashville

W. Kenneth Goodson
Birmingham

Paul Hardin
Columbia

James W. Henley
Florida

Paul M. Herrick
Richmond

Earl G. Hunt
Charlotte

Edward J. Pendergrass
Jackson

Roy H. Short
Louisville

John Owen Smith
Atlanta

Charles F. Golden
San Francisco

Gerald H. Kennedy
Los Angeles

Everett W. Palmer
Portland

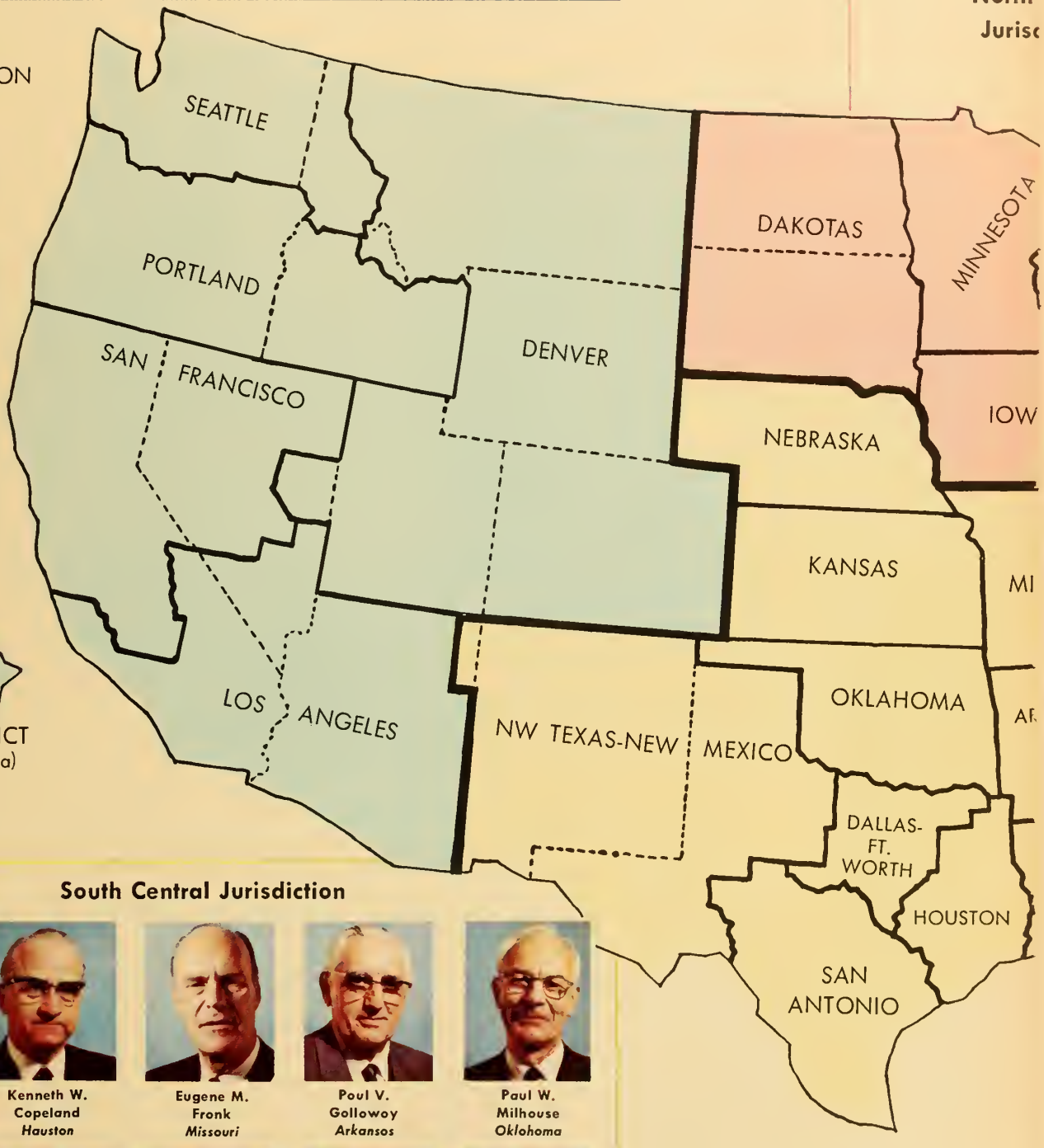
W. Maynard Sparks
Seattle

R. Marvin Stuart
Denver

Western Jurisdiction

Ralph T. Altan
Wisconsin

North Jurisc



South Central Jurisdiction

Alsie H. Carleton
NW Texas-N. Mex.

Kenneth W. Copeland
Houston

Eugene M. Frank
Missouri

Paul V. Galloway
Arkansas

Paul W. Milhouse
Oklahoma

Noah W. Moore
Nebraska

W. Kenneth Pope
Dallas-Ft. Worth

O. Eugene Slater
San Antonio

W. McFerrin Stowe
Kansas

Aubrey G. Walton
Louisiana

LEGEND
Jurisdictional Boundarie
Episcopal Area Boundar

Not indicated on this map are annual conference bou
aries, some of which overlap because they ser
former Methodist, EUB, or Central Jurisdiction orga
zational structures prior to the Uniting Conference
1968. In those cases, mergers are either underway o
the process of negotiation.

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A COMMON frontier heritage characterizes the historic denominations—United Brethren, Evangelical, and Methodist—which now are one in The United Methodist Church. They rose in the raw American wilderness where circuit-riding preachers carried the gospel to scattered settlers. They followed pioneers westward, dotting the land with small churches. Later, they envisioned winning the entire world for Christ, and sent missionary frontiersmen to face unknown dangers in far-off lands.

At the turn of the 20th century, growing industrialization and its abuses led to recognition of a nongeographic frontier and passage of the pioneering Methodist Social Creed of 1908. Still later, burgeoning suburbia became another frontier for the church, which plowed $1 billion a year into new-church construction.

Today, the former frontiers are frontiers no longer. But there are new frontiers where the redemptive Word is needed. The city is one—the city, where dissident voices, many of them loud and angry, are heard, and men fear and fight one another. Here, as in the past, the church's mission is to foster constructive change and reconciliation. Surely this is a frontier for today.

Circa 1900: Awakening concern on social ills.

Circa 1950: Church extension to booming new suburbs

Today: The untamed frontier of our troubled, divided cities challenges the church anew.

These Are YOUR Bishops

AN episcopal leader of half a century ago observed that "the bishops are like great shuttles, shooting here and there over the land and weaving and interweaving the Church together in a glorious ecclesiastical fabric."

As chief pastor in his area, a bishop ordains ministers and appoints them to churches. He promotes causes of the denomination and administers its affairs. Elected by a democratic process, he is an executive without direct legislative or final judicial authority in the church.

In the United States he is elected for life; overseas, for a term determined by the Central Conference, usually four years. The end of the Central Jurisdiction brought the first nonsegregated election of Negroes to the episcopacy. Bishops are assigned to the areas they serve by their jurisdictional and central conferences, and their work is reviewed periodically by committees of ministers and laymen. All the bishops together comprise the Council of Bishops, which meets regularly.

Shown with the map at left are the active United Methodist bishops serving in the United States; at right are the overseas bishops who will serve in 1969 (the two from the Philippines were elected in December; four others not shown will retire and be replaced in January). Also not shown are 32 retired U.S. bishops.

When the first bishops, Francis Asbury and Thomas Coke, were chosen in 1784, they were called "general superintendents." The name of the office has changed, but the function of the bishop remains the same: "oversee the spiritual and temporal affairs of the church."

—*Newman Cryer*

Alfred J. Shaw
India

Harry P. Andreassen
Angola

Escrivao A. Zunguze
Mozambique

John Victor Samuel
West Pakistan

Paul L. A. Granadosin
Philippines

Cornelio M. Ferrer
Philippines

S. Trowen Nagbe
Liberio

Franz W. Schaefer
Switzerland

John Wesley Shungu
Congo

C. Ernst Sommer
Germony

Odd Hagen
Sweden

Abel T. Muzorewa
Zambia

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Together® / February 1969

After-Hour Jottings . . . With this issue, TOGETHER in some sense becomes a new magazine, designed to serve all families of The United Methodist Church. Many thousands of United Methodists, former members of the Evangelical United Brethren Church, last month received the final issue of *Church and Home*, TOGETHER'S sister publication of the former EUB Church. Now, in the magazine you are holding, the readerships of both publications are merged. Appropriately, **this month's cover** illustrates the common heritage that helped bring our two former denominations together. The flame and cross design above, incidentally, is the official emblem of the new church.

Sometimes we tend to forget that the church is more than a convenient place to sing, preach, and pass the collection plate. It has been a tremendous force in our history, moving in where the need was greatest. It now faces perhaps the most formidable challenge of all—our troubled, divided cities.

To depict the role of United Brethren,

(Continued on page 6)

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TOGETHER—the Magazine for United Methodist Families

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JOTTINGS/ (Continued from page 5)

Evangelicals, and Methodists on sociological and religious frontiers over 175 years, we called on the artistic talents of **Don Wilson**, a youthful Chicago editorial and commercial artist whose last appearance in our pages was in the December, 1966, issue. (At that time, he illustrated a pictorial heralding the Advent season.)

Mr. Wilson, who tells us he has had no formal art training, has a simplicity and individuality of style that appeals to us. Apparently it also appeals to others. This young man, still in his 20s, has done major assignments for a number of important commercial accounts.

To symbolize the unity now shared by all of us as United Methodists, four major features in this issue are related in one way or another to the former EUB Church. For example, among the faces of United Methodist bishops pictured on this month's geographical second cover are seven men who were elected as EUBs; and all of us can take justifiable pride in the eight-page color section (pages 35-42) devoted to pioneer EUB mission work in the west African state of Sierra Leone.

Our guest in this month's *Open Pulpit* is the Rev. **C. Willard Fetter**, pastor of—or, as he puts it, "Minister of Preaching at"—First United Methodist Church, Dayton, Ohio.

A former EUB pastor, Mr. Fetter has published sermons and articles in *Pulpit, Pulpit Digest,* and *Church and Home.* He is active in a number of church and civic organizations, and is in demand as a guest preacher on various college campuses. The author-preacher of *Trust the Happy Moments* [page 33] finds many of his happy moments in the woodlands and along the beach near his summer cottage on Lake Huron.

Strangely enough, not all of us here at TOGETHER are personally acquainted with a fellow staff member who has been a popular contributor to the pages of both TOGETHER and *Church and Home.* This issue marks Dr. **Dale White**'s third anniversary as a TOGETHER contributing editor; coincidentally, he makes his debut with an "extra" this month—a special feature, *What Today's Teens Are Really Like,* on pages 20-23. But not once, after 36 stints of writing *Teens Together,* has Dr. White darkened our door.

Anyway, we thought this would be a good time to get better acquainted with the wise and understanding counselor, so we went about the office, asking:

"What kind of fellow is Dale White?

"Well," answered the Rev. James M. Wall, editor of CHRISTIAN ADVOCATE, our companion magazine for pastors and church leaders, "he's a rather tall, lean, dark, nice looking man. Low-keyed. Gentle. Thoughtful. The kind of man you feel you can talk to . . ."

He's a rather young man, too, we learned. Born in Sac City, Iowa in 1925. Educated at Morningside College and Boston University where he received his Ph.D. in 1963. Married to the former Gwendolyn Ruth Horton; father of five children. Formerly in charge of the Division of Alcohol Problems and General Welfare with United Methodism's Board of Christian Social Concerns. Moved from Washington, D.C., last year to East Greenwich, Conn., where he is pastor of The United Methodist Church.

Good. Now to the telephone. What do you think, Dr. White, about this unusual generation whose agonizing problems and deep concerns are reflected each month in our feature *Teens Together?*

"I am fascinated and charmed by the American teen-ager," came the reply. "A timid child of the Great Depression myself, I admire the bold optimism of today's young. While they have their moments of nervousness and despair, generally they show a confidence in their abilities and the world's potential which I find refreshing."

He likes the militant idealism of today's young people, the way they have rediscovered the potency of politics—factors which he believes speak well for the future of our nation.

When he makes speeches throughout the country, program chairmen introduce Dr. White as an expert on teen-agers. A modest man, he denies this.

"Claiming to be an expert on teen-agers is like claiming to be an expert on humanity. It is simply that people feel better about being taken away from their TV sets of an evening if they believe a real bona fide expert is about to address them."

Three of his five children remain at home, he says. "They are actively molding my character, and solemnly informing me how I should have answered last month's questions in *Teens Together.* With some considerable luck they may prevent my falling victim to the worst symptoms of the disease 'over 30.' "

—*Your Editors*

ILLUSTRATION CREDITS

Cover—Drawing by Don Wilson • **Pages 17-43-59**—RNS • **24**—Robert L. Gildea • **25 L.**—Belt Studios, **R.**—BBC • **35 R.-36-37-38-39-40-41-42**—Don Collinson • **44**—Courtesy of United Artists Corp. • **45 L.**—Courtesy of Warner Brothers-Seven Arts, Inc., **R.**—Courtesy of Claridge Pictures, Inc. • **48-49**—TRAFCO • **Second cover-10-29-31-52-54-55-57-58**—George P. Miller.

Inadvertently miscredited or omitted from the January issue were these pictures: **33**—Peter S. Gabel • **34**—Lud Munchmeyer • **35-37-39**—George P. Miller • **36**—Charles W. Hersey • **38**—Candace D. Kent • **40**—Fred Mileshko • **41**—George M. Blaho • **42-43**—Louis R. Paxton • **44**—Robert C. Barnes • **77**—K. R. Greene.—*Your Editors*

The Ship of Union Sails On

THE GOOD SHIP *Union*, launched in Dallas last spring by Methodists and Evangelical United Brethren, continues to sail on amid friendly winds. Sails on, in fact, at a brisker and smoother clip than many had anticipated.

Dallas signified formality and legality, but not finality. The work of making one denomination out of two could go on for years. Technically, it could continue for 12 years, until 1980 because the Plan of Union allows former EUBs certain privileges for that long. If the present rate of assimilation continues, however, most distinctions seem likely to vanish long before the time limit.

Union already is complete in the episcopacy, as this month's inside cover shows. All active bishops of the two former denominations were assigned last summer by jurisdictional conferences to episcopal areas of the new church. For some, the new assignments represented quite a change. Bishop Paul W. Milhouse, for instance, a former EUB, now oversees only Oklahoma; previously he had headed the Southwestern Area (eight states, including Oklahoma) for the EUB denomination.

New Opportunities

Bishop Milhouse was among the former EUB leaders most clearly in favor of the union paths which converged in Dallas. In two articles in his denomination's general magazine [*Church and Home*, May 15, 1967, and March, 1968], he foresaw new opportunities for all in The United Methodist Church.

He envisoned denominational programs coming closer to the local church because of increased annual-conference planning responsibilities. He also forecast increased opportunity for recognized lay leadership, farther-reaching service for financial gifts, greater resources for local congregations, and increased opportunities for young people going into full-time church vocations.

With the size discrepancy between the two uniting denominations (more than 10 million Methodists, some 750,000 Evangelical United Brethren), some overshift of leadership seemed essential to assure a potent EUB voice in United Methodism. The joint commission which prepared the Plan of Union called it "a matter of fairness" to guarantee to EUBs for the first 12 years relative representation double what their numerical membership would allow. As the 1966 Handbook, *Our Churches Face Union*, phrased it, "The Evangelical United Brethren bring to the union a very substantial amount of properties, and this fact alone makes essential that they have effective voice in the agencies of the church administering these properties." There are several examples.

Merge Hospitals, Homes

Two EUB hospitals, formerly related to the denomination's Board of Missions, continue as arms of the United Methodist Board of Missions. One in Santa Cruz, N.Mex., is in process of becoming a community hospital. The other, in Kentucky, will remain related to the larger missions board for the time being.

Ten EUB homes (one for children, one for both children and the aging, and eight for the aging), on the other hand, had been related to the EUB General Conference rather than to annual conferences as was the Methodist practice and as United Method-

ism will continue it. The major concern was to see that EUB homes maintained a reasonable degree of benevolent support from these annual conferences.

The United Methodist Board of Health and Welfare Ministries drew the task of assuring that such financial support continues. Board General Secretary Roger Burgess assigned that job to Wendell C. Bassett, a former EUB, following specific guidelines adopted by the Uniting Conference in Dallas.

In addition to devising formulas for continued financial support, Mr. Bassett developed an advisory committee for each of the 10 homes, with himself as convener. These advisory committees will oversee final disposition of any transition problem for any EUB home along with mutual agreement of the proper annual conference board of health and welfare ministries and trustees of the homes.

Higher Education Meshes

Union means considerable piecing and fitting at still another institutional level, higher education. Again the EUB Church, with its 2 seminaries and 10 colleges, brought considerable properties to the new church.

Again, too, relations with annual conferences in the EUB denomination caused some adjustments, since United Methodism continues the Methodist practice of relating its colleges and universities, for the most part, to annual conferences.

Another former EUB executive is shepherding much of the changeover. He is Dr. E. Craig Brandenburg, general secretary of the former EUB Board of Christian Education and now associate general secretary of the Division of Higher Education, United Methodist Board of Education.

Dr. Brandenburg said union in higher education is right on the schedule voted in late 1967 by both boards. Staff mergers were completed in late 1968, and the Dayton, Ohio, office closed December 31.

The 10 EUB colleges certainly suffered no financial hardship in union, Dr. Brandenburg said. In fact they received 100 percent of funds assigned them from United Methodist general benevolence treasuries whereas their percentage was in the high 90s in their last year of EUB operation. Part of this, he explained, is because the 10 EUB schools were allowed preferred claims on general funds. Enrollment is up slightly, he said, though there is no noticeable influx of former Methodists enrolling.

Union problems in higher education will receive their first official airing January 26-29 in Nashville when the Board of Education holds its first full working meeting. The board organized for the quadrennium last September, but 34 at-large members elected there out of 91 total will be meeting for the first time in January. The board is expected to begin a study of United Methodism's overall higher education structure, with possible school mergers, closings, and overlappings certain to be among the subjects discussed.

In addition to health and welfare ministries and higher education, union brought other names to new or old posts of leadership.

The Uniting Conference honored 1966 agreements by the separate General Conferences that several high-ranking positions in The United Methodist Church would be filled by former EUBs. Elected to presidencies were Thomas Moore, Board of the Laity, and Bishop Paul Washburn, Commission on Ecumenical Affairs. Elected to general secretaryships were Joseph Yeakel, Board of Evangelism, and Paul V. Church, Program Council, a new office.

The post filled by Dr. Brandenburg in the Board of Education is one of several executive positions assigned to former EUBs. Others include Dr. Harley E. Hiller, associate general secretary, Board of Pensions; Dr. John F. Schaefer, associate general secretary, Board of Missions World Division; Dr. Lois C. Miller, associate general secretary, Board of Missions Joint Commission on Education and Cultivation; Dr. Donald A. Theuer, vice-president and assistant general manager of administration, Methodist Publishing House, and Dr. Curtis A. Chambers, assistant editorial director of general church periodicals.

Adopt EUB Concept

The Uniting Conference adopted the program council concept from the EUB church, bringing into one agency functions of six groups from the two denominations. The new Program Council has three divisions: Co-ordination, Research and Planning; Interpretation; and Television, Radio, and Film Communication. Each division has an associate general secretary, with Dr. Church as the council's chief executive.

Each annual conference will have a Program Council counterpart, and each local church will have a council on ministries carrying out similar duties of coordination.

Dr. Church said it is impossible to know how many local churches so far have established a council on ministries with its basic membership of 16 persons and its responsibility for overall local programming. Likewise it is too early to know how many local churches have created the two other essential operating bodies—the charge conference (which meets annually) and the administrative board (which meets at least quarterly and handles most local-church housekeeping details and problems).

Also at the interim local-option stage, requiring annual conference action, are mergers of former Methodist or former EUB congregations. The Plan of Union leaves the problem of multiple congregations in the same community to be worked out by the annual conference.

A 1968 study by Robert L. Wilson of the Board of Missions Department of Research and Study showed that since 1960 only 192 Methodist churches had been seriously considering merger and that 112 (58.3 percent) of those involved union with an EUB congregation. All congregations in the two denominations automatically became congregations in The United Methodist Church, but where they overlap there remains the choice of separateness, merger, or yoking (two or more congregations served by one pastor). However, in the Pacific Northwest and in Montana some 78 former EUB churches elected not to enter the new church, and negotiations are underway for property rights.

Annual Conference Overview

Annual conferences, which have final jurisdiction over what form of union overlapping congregations take, have union peculiarities of their own. Numerically, former Methodists and EUBs were closer together at this point (87 Methodist annual conferences, 31 EUB) than at almost any other level. This is also one of the two places—double representation on boards is the other—where former EUBs are allowed some settling-in time and room. Any former EUB annual conference has up to 12 years to retain its method of electing district superintendents and electing, by and from the entire annual conference, clergy and lay delegates to Jurisdictional and General Conferences. The

INDEX

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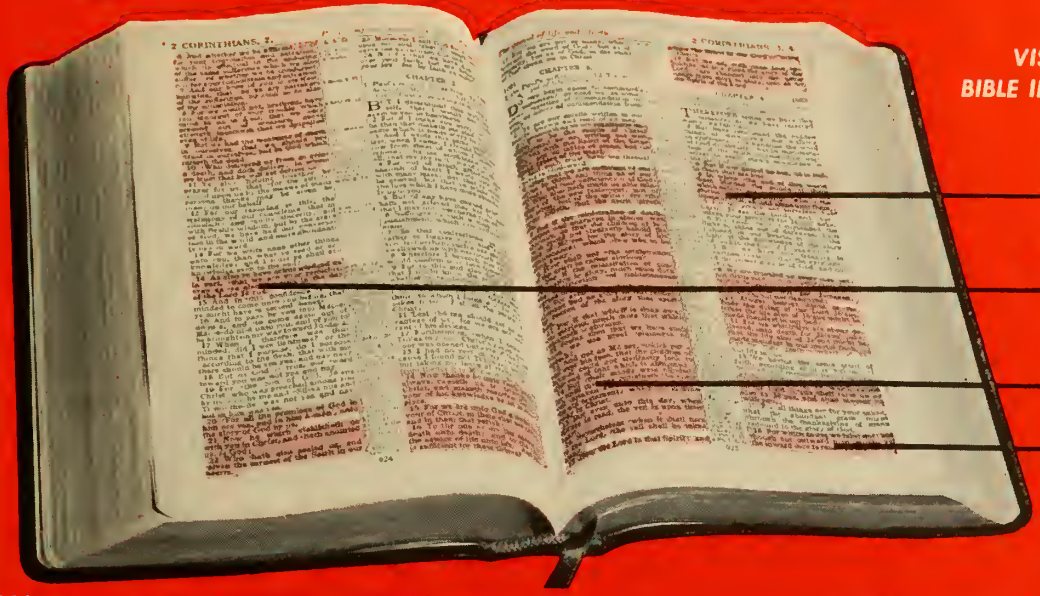

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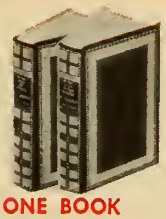

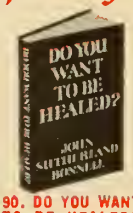

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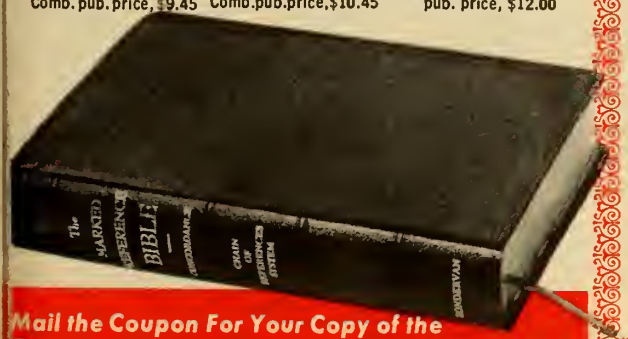

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former Methodist plan and the one adopted for the entire United Methodist Church ultimately allows bishops to appoint district superintendents and permits annual conference clergy members to elect clergy delegates to the higher conferences and laity to elect lay delegates.

Nearer at hand are mergers of former Methodist and former EUB annual conferences, also subject to the 12-year rule. Many were consummated by the time the final gavel banged in Dallas; others are in process for 1969 and 1970. The going is heaviest, of course, in areas of greatest EUB numerical strength. In Indiana, for instance, three Methodist and two EUB conferences are to merge into two United Methodist conferences.

Quadrennial Emphasis

Some parts of the post-Dallas vessel called *Union* are new to all United Methodists. One is a wide-ranging, issues-oriented effort labeled Quadrennial Emphasis. Its title, *A New Church for a New World,* suggests more than it tells, but the program bears some key ingredients which already give The United Methodist Church a flavor distinct from any of its constituting parts.

Most readily visible is the $20-million "Fund for Reconciliation," half of which would be spent for local projects, the other half for national and international projects—including postwar reconstruction in Viet Nam ($2 million), a peace-corps type United Methodist Voluntary Service ($1.5 million), funding a new Commission on Religion and Race ($700,000), and other national or global work.

As part of the quadrennial program, each local congregation is asked to conduct a self-examination to determine whether its ministries are relevant to contemporary needs and demands. J. Lem Stokes II, quadrennial program director, said he is sure this is in process in many congregations and that it is being promoted heavily by bishops and district superintendents.

February Fund Dinners

Guidelines for local-church self-examination were perfected by the quadrennial program committee in mid-December, indicating that the Fund for Reconciliation and other four-year emphases might catch fire in the churches by early 1969. Also scheduled are a hoped-for 5,000 dinners in that many local United Methodist congregations February 13, with a denominational national radio hookup linking these fund-raising affairs on some 70 stations.

Not all parts of the ship called *Union* can be so precisely tooled as the February 13 dinners. But at this stage, the complex process is going well, indeed—better than many would have expected because of its complexity and intricacy.

Bound for Baltimore

A special General Conference session in 1970 at Baltimore will allow United Methodism to total up the new work begun and the old work continued under its name. One finding surely will be that the ship called *Union,* its hull laid more than 10 years ago, christened and sent down the slipways at Dallas, is sailing generally on course and on schedule.

—JOHN A. LOVELACE

Baker University *students from Baldwin, Kans., were featured in a multi-media production at the recent District Superintendents' Convocation in Chicago. In spoken word, drama, dance, and film, 1,200 United Methodist leaders were challenged to respond to the world's crises of racism, poverty, war, and hunger.*

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TV this month

With DAVID O. POINDEXTER
Broadcasting and Film Commission
National Council of Churches

WHAT DO you do when you have a retarded child? All too often in times past such children have been treated as problems to be shut away, or put away. That's what we tend to do with problems. Now Allan Sloane has written a story designed to bring retarded children out of the closet. It is called *Teacher, Teacher* and it will be on NBC February 5 at 7:30 p.m., EST.

The story is about Freddie a retarded boy, played by Billie Schulman (who is actually retarded); his father, played by George Grizzard; a handyman, played by Ossie Davis; and his teacher, played by David McCallum. From birth, Freddie has been hidden away on his architect-father's walled estate. Now the father, a widower, has been called to work in England. He advertises for "an exceptional teacher for an exceptional boy."

What follows is not only the unfolding of a story but the unfolding of two lives. Literally imprisoned, Freddie begins to develop from his retarded, deprived condition. The teacher also begins to reveal the depth of his own imprisoned condition. Though the word "prejudice" is never uttered, it soon becomes apparent that in his way Freddie has been its victim just as surely as the Negro handyman, who succeeds in bringing more humanity to the boy's tight little world than he has ever known.

I shall refrain from sketching the entire story, for you will want to experience it directly. What I do want to point out is that the great ideas of the New Testament were not relevant only to the lives of first-century men. They are legitimate guides today.

Jesus always looked beyond surface features of the people he encountered to discover true potential. Sometimes that is difficult, either because of our own conditioning or because we are repelled by what appears on the surface. But salvation has to do with our depths, not our dermatology. The handyman either by instinct or by hard personal experience knows this and becomes a redemptive presence. It is a lesson both the father and the teacher have to learn.

But who is the teacher and who the learner? No doubt Mr. Sloane hoped that all of us might learn. My purpose in this column is to relate some of that learning to what we already know from the New Testament. In the story itself, the teacher learns as much from his pupil as the boy does from him.

There is one false note in the play. When Freddie finally breaks free from the walled estate, the people he encounters treat him kindly. Would that it were always so. Cruelty is a common commodity in our world. That Freddie encounters none of it is not telling it the way it is. Originally, Mr. Sloane included several such episodes, but these were eliminated by the producer. One wonders why.

This month other learnings may come from these programs:

January 20, ABC, CBS, NBC—Presidential Inauguration.

January 22, 7:30-8:30 p.m., EST on CBS—*The Enchanted Isles*. Photo-essay on the Galapagos, narrated in part by Prince Phillip.

January 23, 7:30-8:30 p.m., EST on NBC—*The Lions Are Free*. Life of "Born Free" lions released in Kenya.

January 25, 7:30-8:30 p.m., EST on NBC—*Down on the Farm*. Rural America's past, present, and future.

January 26, February 2, 9, and 16, 1:30-2:30 p.m., EST on CBS—*Children's Film Festival*.

January 26, 6-6:30 p.m., EST on CBS—*21st Century* returns.

February 4, 9-11 p.m., EST on NBC—*First Tuesday*. Two-hour news special.

February 6, 9:30-10:30 p.m., EST on ABC—*Heart Attack*. Story of nation's heart-attack victims.

February 7, 10-11 p.m., EST, and **February 16**, 4:30-5:30 p.m., EST on NBC—*Experiment in Television*.

February 12, 7:30-8:30 p.m., EST on ABC—*Undersea World of Jacques Cousteau—Sealab III*.

February 16, 8:30-9 p.m., EST on NBC—*Children's Letters to God*.

Board to Hire Seven Negro Specialists

The Board of Missions has announced a $46,000 program to employ and train seven black community developers.

At a recent meeting in Atlanta, Ga., the board also elected Bishop Dwight E. Loder of Detroit vice-president of the board and president of the National Division. Bishop W. Kenneth Goodson, Birmingham, Ala., was elected chairman of the board's finance committee.

The training program is part of an effort to relate urban mission closely to Negro churches in cities.

The National Division's executive committee said that while involvement of major denominations in core city areas has escalated in the past 10 years, the traditionally Negro church has not shared in this escalation.

Funds and energies have been spent in areas where the racial makeup is changing, with little attention to existing black institutions, the committee added.

The new program, the committee explained, will have seven community developers (probably laymen) selected from local communities by black pastors, in co-operation with the division's Department of Urban Ministries, headed by Dr. Negail R. Riley, a Negro minister.

As National Division president, Bishop Loder will head the home-mission and church-extension program.

The new National Division president succeeds Bishop W. Ralph Ward, Syracuse, N.Y., division president during 1964-68 but subsequently elected president of the new Program Council of The United Methodist Church. Bishop Loder has been a member of the Board of Missions since 1964.

The National Division also allocated $25,000 to ACTS (Association for Christian Training and Service), an ecumenical training-action program in Memphis, and $19,000 to the ecumenical Center for Metropolitan Mission in Service Training, a project located in Los Angeles.

Philippines Conference Elects Two Bishops

An ecumenical executive and an urban church official have become the new episcopal leaders of United Methodism in the Philippines.

The Rev. Cornelio M. Ferrer, 60, executive secretary of the Commission on Social Welfare and Social Education of the National Christian Council of the Philippines; and the Rev. Paul L. A. Granadosin, 43, district super-

intendent of the Manila Methodist District, were elected by the Philippines Central Conference.

They will serve four-year terms, succeeding Bishop José L. Valencia, who retired after 20 years of service, and the late Bishop Benjamin I. Guansing, who died last June.

Bishop Ferrer was elected on the second ballot, and Bishop Granadosin on the 19th.

The Central Conference, which encompasses 130,830 members (full and preparatory) in five annual conferences, is one of two church bodies in the Philippines to which United Methodists in America are related. The other is the United Church of Christ in the Philippines. The Central Conference was related to the former Methodist Church and the United Church to the former Evangelical United Brethren Church. The Central Conference and the United Church are working out closer relationships.

Nebraska Senior Chosen Student Nurse of 1969

A young Nebraskan who says nursing "is in a state of revolution" that she wants to be part of has been chosen United Methodist Student Nurse of the Year for 1969.

Miss Judith Girardin, chosen among 28 contestants entered by United Methodist-related schools of nursing, was formally presented January 15 in New Orleans during the annual convocation of the National Association of Methodist Hospitals and Homes. She was nominated by Bryan Memorial Hospital in Lincoln, where she is a senior.

Miss Girardin

The competition is sponsored each year by the General Board of Health and Welfare Ministries and by the hospitals and homes association. More than 4,000 student nurses are enrolled in United Methodist-related hospitals and educational institutions.

Historic Church Honors Bishop and Layman

Old St. George's United Methodist Church in Philadelphia, Pa., one of Methodism's historic shrines, presented its 1968 awards to Bishop J. Gordon Howard of Philadelphia and John R. Harper, Philadelphia Conference lay leader.

John Wesley Ecumenical Awards were presented to Dr. A. Stanley Ley-

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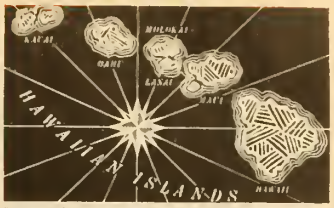

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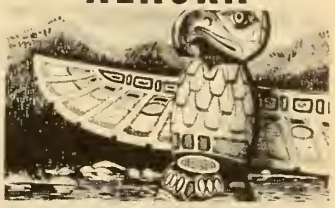

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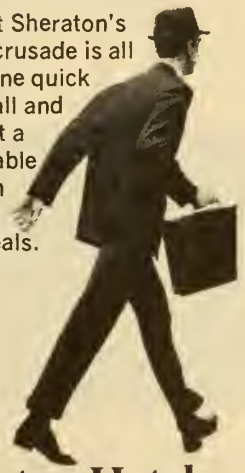

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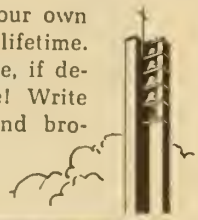

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NEW RELIGION-RACE UNIT ELECTS OFFICERS

A Southern bishop and a Detroit urban-mission specialist will lead the work of the new United Methodist Commission on Religion and Race, created and given a wide-ranging mandate in race relations by the 1968 Uniting Conference.

Bishop W. Kenneth Goodson of Birmingham, Ala., was named president of the 34-member commission at a November organizational meeting.

Elected to the top staff executive post was the Rev. Woodie W. White, 33, urban missioner for the Detroit Conference last year. Prior to that, he was involved in the conference's first biracial appointment. He has been active in the Black Methodists for Church Renewal.

Mr. White

Bishop Charles F. Golden of San Francisco was chosen vice-chairman of the commission; and the Rev. Hector Navas, Tampa, Fla., recording secretary.

In other actions, the commission chose Washington, D.C., as its headquarters, and urged all annual conference and other church organizations to make sure that black and other minority groups are "vitally involved" at all levels—including the cabinet, boards and agencies, and program council.

In adopting the resolution presented by the Rev. James Lawson, Memphis, Tenn., the commission made specific reference to the Florida Area, where plans are underway for the spring merger of a predominately white conference, a former Central Jurisdiction unit, and a former EUB conference. It was reported that there was no plan to appoint a Negro district superintendent at the time of merger.

Projects planned by the commission include encouraging annual conferences to set up religion and race auxiliary groups, convocations at all church levels, relating to black power and "other authentic self-identity movements," and mapping strategy for helping white congregations to be informed about, and active in, black power and minority group movements.

Staff executive White sees the church's role as far more than simply bringing black and white people together without any changes in relationships. This commission begins a hard task in a difficult time, he noted. "We must deal with institutional racism as a priority because institutions help shape attitudes."

---

land of England and Dr. Lee F. Tuttle of Lake Junaluska, N.C. The church, whose pastor is the Rev. John Horace Barnes, Jr., is preparing for its bicentennial next November.

Hamline President Says Students Come First

There was no room at the inn, but at least Hamline University students who were turned away got a kind word from the innkeeper.

Dr. Richard P. Bailey, new president of the United Methodist-related school in St. Paul, Minn., told an inaugural dinner audience of about 300 that appropriating the student dining room for the event was "a poor way indeed to begin the official administration of an institution, for my administration will be keyed to the students."

Although Dr. Bailey was critical of the administration's disregard of student rights, he also had sharp words for today's college students. He found the typical student "somewhat superficial and considerably less meaningful than he claims to be."

Of colleges in general he said, "They are whirlpools of meaningless activity and hotbeds of superficiality with much ado about nothing."

Dr. Bailey promised to make Hamline a place for students and to meddle in activities of the university as he sees fit. "I shall be politically active, religiously liberal, educationally progressive, socially responsible, and professionally pragmatic, and always I shall be joyously skeptical."

Information Chief Moves To Dayton Headquarters

The Commission on Public Relations and Methodist Information has announced the transfer of its executive secretary from New York to Dayton, Ohio, and election of a new staffer.

Bishop Eugene M. Frank of St. Louis, commission president, announced that the agency is establishing a new office in Dayton, where Dr. Arthur West, executive secretary, will direct work of the commission's staff.

At the same time, Bishop Frank announced the election of Thomas S.

McAnally of Lincoln, Nebr., as director of United Methodist Information's Nashville office, a post vacant since the resignation of William M. Hearn.

Mr. McAnally, 28, comes to that post after five years as director of Public Relations and Methodist Information in Nebraska. Active as a Methodist layman, he was a delegate to the 1968 South Central Jurisdictional Conference.

Publishing House Inquiry Looks into Policies

A 15-man committee investigating Methodist Publishing House operations will meet in Nashville in mid-February to review four months accumulation of documents and records.

The investigation was authorized by last spring's Uniting Conference at the request of the Board of Publication and publishing house officers.

At its organizational meeting in November the group, headed by Bishop Eugene M. Frank of St. Louis, agreed to look into these matters:

1. Clarification of ownership and financial and administrative relationship of The Methodist Publishing House to The United Methodist Church.
2. Extent of alleged discriminatory management practices. Such allegations were made in floor discussions and in printed articles circulated at Uniting Conference.
3. Influence, if any, of the publishing house over editorial content of United Methodist publications.
4. Records pertaining to wages and job classifications, training, advancement, and recruitment of employees.

Records to be studied in February are being obtained from publishing house officers.

New committee members, replacing men who were elected bishops, are the Rev. William James of New York, replacing Bishop Roy Nichols; and the Rev. Virgil Bjork of Fort Wayne, Ind., replacing Bishop James Armstrong.

Judiciary Refuses Challenge To Civil Disobedience

With a Georgia minister fighting it and a Mississippi lawyer defending it, United Methodism's controversial support for the right of nonviolent civil disobedience has withstood an appeal to the church's highest court.

The nine-member Judicial Council declared that the statement's unpopularity in some areas is not sufficient basis for a constitutional challenge.

Protesting a paragraph adopted by last spring's Uniting Conference was Dr. Blake Craft, retired minister from Clayton, Ga. He presented a petition from the Southeastern Jurisdictional Conference and the Florida Annual Conference, saying "nothing has hurt and roused" Southern Methodism like the civil disobedience resolution. He also said the affirmation of the right of nonviolent civil disobedience will affect Southeastern Jurisdictional programs "because there will be an exodus from Georgia Methodism."

Supporting the Uniting Conference's position was Joseph Wroten, attorney from Greenville, Miss. He held that the resolution "does not constitute a mandate but is a carefully circumscribed statement offering sanctuary of conscience" to those who need it.

The Judicial Council said the reported unpopularity of the statement had not been shown to have the "direct and tangible" effect on work of the petitioning conferences that is essential to allowing a judicial review. The council then refused to accept jurisdiction over the petition.

The Judicial Council also:

- Said it needs more information before it can rule on legal implications of early retirement for a bishop arising

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from plans of Bishop Gerald H. Kennedy of Los Angeles to assume a regular preaching schedule at First United Methodist Church of Pasadena., Calif.

• Decided that delegates for the 1970 special session of General Conference must be the same as those to the 1968 session or successors elected under specified requirements.

United Methodists Hold 91 Congress Seats

United Methodists, with 91, are second only to Roman Catholics in number of seats occupied in the Ninety-first Congress. Catholics hold 111.

A postelection religious census by *Christianity Today* magazine showed Methodists with three fewer seats than in the Ninetieth Congress.

Presbyterians have the third highest congressional representation with 82. Episcopalians are fourth with 67, and Baptists fifth with 73. Each total is down one from the Ninetieth Congress.

Other totals include United Church of Christ, 29; Jews, 19; Lutherans, 14; Disciples of Christ, 13; Mormons, 10; Unitarian-Universalists, 7; Churches of Christ, 6; and Christian Scientists, 5.

The magazine said gains were made principally by religious bodies with small memberships. As an example, the small, mission-minded Christian and Missionary Alliance placed its first congressman. He is Wilmer (Vinegar Ben) Mizell of Winston-Salem, N.C., a former baseball pitcher for the St. Louis Cardinals, Pittsburgh Pirates, and New York Mets.

United Methodists held their lead in number of governorships. *Christianity Today* listed nine Methodist governors: in Montana, Vermont, Tennessee, Louisiana, West Virginia, Kentucky, Idaho, Texas, and Indiana. This time Catholics are second, with eight. Baptists have seven, mostly in the south.

Worship Convocation Has Dr. Jones, Archbishop

The Convocation on Worship, which will be held April 21-24 in St. Louis, will feature Dr. E. Stanley Jones and Archbishop John Joseph Carberry.

The United Methodist missionary-author and the Roman Catholic archbishop will address sessions of the national United Methodist convocation under the general theme *The Crisis in Worship*.

The Commission on Worship now is preparing a handbook on creative

United Methodists in the News

Dr. **Charles David Hounshell**, dean of Newcomb College in New Orleans, La., has been named president of United Methodist-related Birmingham-Southern College in Alabama.

John A. Lovelace, associate editor of All-Church Press in Fort Worth, Texas, has begun duties as news editor of TOGETHER and the CHRISTIAN ADVOCATE. He succeeds **Willmon L. White**, who as an associate editor will devote full time to editorial duties with TOGETHER.

Chaplain (Capt.) **Harold D. Bonath** of the North Iowa Annual Conference has received the Bronze Star for service with the Air Force in Viet Nam.

Dr. **J. Robert Nelson**, professor of systematic theology at Boston University School of Theology, has become the first non-Catholic to teach at the 400-year-old Roman Catholic Georgian University in Rome.

The Rev. **Zan Holmes, Jr.**, Dallas District superintendent of the West Texas Conference (former Central Jurisdiction), has been elected to a full term in the Texas House of Representatives. He previously filled out an unexpired term.

The Rev. **Emery Barrette** of St. Paul has been appointed executive director of Minnesota Governor Harold LaVander's crime commission.

Artemus E. Weatherbee, assistant secretary for administration in the U.S. Department of the Treasury, has received the Rockefeller Public Service Award.

Miss **Mary Helen Clark**, Nashville, Tenn., a missionary who retired in 1968 after 40 years of educational service in Brazil, has been named an honorary citizen of Porto Alegre, Brazil, where she worked for 22 years.

Andy Griffith, entertainment personality and a United Methodist layman, has received the National Brotherhood Award from the National Conference of Christians and Jews.

DEATH: Dr. **Sam E. Ashmore**, 74, Jackson, Miss., who served as editor of the *Mississippi Methodist Advocate* from 1955 until 1966.

Seminarian *Ron Parker was joined by Bishop Charles F. Golden of San Francisco, as he refused military service at an Oakland, Calif., induction center. Married and a student at Berkeley's Graduate Theological Union, Mr. Parker said he could not accept privileged exemption status as an ordained United Methodist clergyman, turned in his draft card, and was reclassified 1-A. To co-operate with the Selective Service system, he declared, was to "abdicate moral responsibility."*

new forms of worship which should be ready for the April meeting.

The Rev. William H. Garrett of the Board of Evangelism staff is to compile a songbook in the folk idiom. The commission is also working on a service of consecration for lay workers.

COCU Drafters See Plan For Union by 1970

The 15-member group hammering out a plan of union for nine Protestant denominations expects to complete its first draft on schedule, by 1970.

United Methodism's general secretary for ecumenical relations, Dr. Robert Huston of Evanston, Ill., said there never was any expectation that the Consultation on Church Union plan would be ready in 1969.

Dr. Huston, a consultant to the COCU plan of union commission, said the commission has scheduled 28 days of meetings in 1969.

United Methodists on the drafting commission are Bishop Paul Washburn of Minnesota, Dr. Richard Cain of First United Methodist Church, Phoenix, Ariz., and Dr. Paul Hardin III, president of Wofford College in Spartanburg, S.C.

Each of COCU's nine denominations has one representative on the 15-member drafting commission, with

(advertisement)

Announcing . . .

A Quiet Revolution . . . **in leprosy work!**

We are trying to put the leprosy "colony" out of business! We believe leprosy patients should be treated like any other patient with a serious disease —not "put away" or isolated from human love.

And we believe that the best way to do this is by training medical personnel, equipping them with the latest scientific tools, and sending them on a "mission" —a crusade—to revolutionize the treatment of leprosy patients.

Won't you help? Here are a few examples of our program for this year:

TRAINING GRANTS

Dr. and Mrs. Pandi, from India, both M.D.'s. We are sending Dr. Pandi to Johns Hopkins University for special study in Epidemiology. He will be the first epidemiologist at ALM's Wm. Jay Schieffelin Leprosy Research Institute, in South India. Cost: $4,500.00.

Dr. Paul Getty, Ganta, Liberia, now undergoing training in reconstructive surgery under American Leprosy Missions sponsorship at Karigiri, South India. Cost $2,500.00.

Mr. Etwaroo, from Guyana, a cobbler, to study at the United States Public Health Service Hospital in Carville, La., so he can help others in making special footwear, without which treatment and prevention of crippling ulcers of the feet would be impossible. Cost: $500.00.

These are only a few life and blood illustrations. Altogether we are responsible for the support of 17 U.S. overseas personnel, plus several hundred national workers.

Your gifts will help finance this quiet revolution. $25 is the average cost for reconstructive surgery of a hand. $200 will buy a wax bath for physical therapy. $1,000 will provide a scholarship for a medical doctor to study leprosy. $5,000 will support a doctor overseas for one year.

By the way, leprosy can't be transmitted via our receipts so why not send your check in today?

Sincerely yours,

O. W. Hasselblad, M.D.
President

Dr. Silas Singh, a national of India, checks a young leprosy patient. Dr. Singh studied reconstructive surgery at ALM-supported Wm. Jay Schieffelin Training Center, Karigiri, India, and now is Medical Director of the Almora Leprosy Hospital in Almora, India.

Here he started their excellent and widely known program for leprosy operations. Besides patients who come to Almora for treatment, doctors and surgeons also come in order to learn new techniques.

Dr. Singh makes further use of his training by traveling to other hospitals and helping set up programs for this special surgery. Because he had the opportunity to learn about reconstructive surgery at an ALM-supported Training Center, leprosy sufferers throughout northern India are now benefiting from his knowledge.

And Dr. Singh is only one example of how the ALM Training Program helps leprosy work overseas.

Dear Dr. Hasselblad

Yes, I want to support your "quiet revolution" to wipe out leprosy.
I enclose my gift of:

- ☐ $25—hand surgery
- ☐ $50 hospital care for a child
- ☐ $200—wax bath equipment
- ☐ $1,000—leprosy study scholarship
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T 29

Come to Easter

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Beverly Madison Currin. "In our own lives, as in His, there can be no Easter Day without a Good Friday . . . no benefits of the Passion without sacrifice, dedication, and commitment . . ."—a forceful interpretation of the Atonement. $3.50

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James T. Clelond. Brief meditations which show the Seven Last Words as an echo of what Jesus said many times during his teaching ministry. $2

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Carlyle Morney. With his command of historical present tense, Dr. Morney helps us see Jesus and those closest to him. A challenge to deeper faith. $2.25

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Carlyle Marney. Stringent messages reaffirm the vitality of Easter as the essential affirmation of a valid Christian faith. $2.25

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W. E. Songster. An examination of Calvary through a look at those involved—the Pharisees, the Sadducees, Judas, Pilate, the thieves, and others. $2

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Kenneth O. Eatan. Seven incisive messages highlight aspects of Jesus' ministry and provide personal guidance and inspiration for mission and ministry. $2.75

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Kay M. Baxter. In the works of modern playwrights, the author finds counterparts for the Seven Last Words. $2.25

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Leslie D. Weatherhead. Thought-provoking discussion of the Resurrection in relation to psychical research. Paper, $1

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United Methodists allowed two (Bishop Washburn and Dr. Cain) because of the former separate participation by the two denominations which last spring formed The United Methodist Church.

Dr. Hardin was among five drafting commission members elected at large by the COCU executive committee.

The 15-member commission is working without subcommissions. However, separate commissions on unification of ministries, unification of memberships and structure are feeding data and ideas to the plan of union commission.

COCU's next plenary session will be in March in Atlanta.

Combined Investment Funds Top $23.7 Million

The combined total of the Methodist Investment Fund (MIF) and the Evangelical United Brethren Investment Fund (EUBIF) has reached $23,773,431.

The two church-extension investment funds are experiencing growth as they move toward merger.

The combined total in the MIF and the EUBIF includes $21,504,468 in the MIF and $2,268,963 in the EUBIF. The funds make loans to churches at 7 percent interest and pay investors a 6 percent return.

CENTURY CLUB

Among new Century Club members this month is a Methodist woman from Chile who rose on her 100th birthday and cooked her own breakfast over a wood stove. The new members are:

Mrs. Amos P. Armour, 100, Pleasant Ridge, Tenn.
Mrs. Bonson (Annie) Bell, 100, Darlington, Wis.
Mrs. D. S. (Kathrina) Bulloch, 100, El Vergel, Angol, Chile.
Mrs. Cora Taylor Burdick, 100, Chicago, Ill.
Mrs. Ludie Charpia, 102, Orlando, Fla.
Mrs. Catherine Grant, 100, Peru, Ill.
Mrs. Laura Grove, 100, Laurel, Md.
Mrs. Cora Harmon, 100, Urbana, Ohio.
Miss Hattie R. Tippett, 100, Gaithersburg, Md.
Mrs. Amelia Yeoman, 100, Colby, Kans.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where he or she is a member, and its location.

Behold the CITY

THE ILLUSTRATIONS on this month's cover document the fact that the denominations now one in The United Methodist Church historically have been frontier-minded—flexible, adventurous, ready to respond to new opportunities and needs.

All but one, that is. The sixth, depicting unrest in an urban setting, is more a question than a statement of accomplishment. There can be little disputing that the city is a frontier for today. The dictionary defines "frontier" as "the border or advance region of settlement and civilization"—and surely the future of civilization is in the cities. The question is whether our church will respond to this contemporary frontier as creatively and effectively as it did with earlier frontier situations.

In their Episcopal Address to the Uniting Conference last April, our bishops declared:

"Behold the city, that giant striding across the earth's face . . . . Those who bemoan the passing of the 'frontier,' meaning the subjugating of open lands and consequent removing of the lure of exploration, adventure, and fortune, should turn their faces toward the city . . . . Here *is a new* frontier! . . . Here it is that the ultimate future of the gospel itself lies open before us."

Not all United Methodists accept this conclusion, much less the deep personal and institutional commitments necessary to make the same mark on the city that our forebears made on the American frontier. What is paradoxical, however, is that some of the obstacles to mission in metropolis trace to attitudes and situations created by our past successes on earlier frontiers.

One of these obstacles is success. United Methodism is fairly comfortably established as one of the largest and wealthiest Protestant denominations in the nation. The larger the institution, however, the less inclined it is to take risks—and risks are required in any attempt to keep up with rapidly changing social and cultural situations. Can we muster the same boldness in addressing the urban frontier as that which characterized the circuit riders of yore, or the first missionaries to other lands?

A second problem traces to the very adaptability of the church to changing conditions, an adaptability that often spelled success rather than failure in the past. Early Methodists, Evangelicals, and United Brethren won converts and influence on earlier frontiers precisely because of their ability to adjust to changing conditions, meet new needs, and to follow and relate to people whoever and wherever they were. But in some cases that adaptability has blended into accommodation, and an uncritical reflection of prevailing community attitudes. Churches always must fight the tendency to become merely spiritual sanctioning agencies for what people want to think and do. Some, sadly, have lost that battle. As Dean Walter G. Muelder of the Boston University School of Theology recently observed,

". . . the voluntarism of the churches is so often wedded to the values of the status quo. The church is often weakest where the crises are the deepest because the social system as a whole needs structural reforming . . . and the churches are accommodated to the classes that resist needed social change."

The early Wesleyan movement in England focused on the lower classes, those not in power, those ignored by established churches and scorned by society. Similarly, early EUBs and Methodists in America sought out those off the main track—socially, economically, culturally, geographically—and made them the focus of evangelization and mission. Have we the courage to do the same today, particularly in urban settings?

The third problem is again the result of a pattern that made the church so effective in an earlier era. United Methodists are more predominantly rural and small-town people than the national population. Non-city people traditionally have looked down on urban society as a strange, foreign, and hostile environment, somehow unsuitable for "good" people. Even city churches sometimes have become enclaves reflecting this suspicion and trying to shut out "different" newcomers in their area. In an uncomfortable number of cases, downtown churches confronting changing neighborhoods have pulled up stakes and moved out to the suburbs, leaving a vacuum in the center city where the Word and the mission of the church are most needed.

Again, this is the opposite of the spirit that drove the fathers of our denomination. Methodist preacher James B. Finley, criticized for taking his message into an Ohio dance hall in 1811, defended himself by declaring, "The gospel is to be preached to every creature, and I will go to any place this side of hell!" We must take the same attitude into the cities today.

Finally, we have a problem stemming from denominational pride. We have reason to be proud of our heritage and our identity, but occasionally we slide into harmful self-centeredness and provincialism—and that stands in the way of the truly ecumenical action which is essential in the urban situation. Any city is a complex and interconnected network of powerful systems, and change can be achieved only when these systems are redirected to human needs, values, and aspirations. This power can be mustered only with a concentration of ecumenical strategy and energy.

Proper attitudes are crucial if the church is to be as relevant today and tomorrow as it has been in the past. We have been at our best in answering the challenge of a frontier. Today, the critical new frontier is the urban situation. In the words of Hartzell Spence, "The church advances only as it thrusts into the problems of tomorrow by incisive action on the problems of today."

The question is not, then, what the church might or perhaps should do in the urban situation. It is, "What *must* we do?" The future of the church, if not the nation and the world, hinges on how effectively we respond. —YOUR EDITORS

What Today's Teens Ar

As a long-time youth counselor and writer of 'Teens Together,' Dr. White is attuned to the teen generation which, like the rest of us, imbibes richly of life's glory and absurdity, dreams and despair.

By DALE WHITE

"YOU OUGHT TO BURY them at 12 and dig them up at 18," said one mother a few years ago. Today she probably would suggest that they remain buried until age 30.

Margaret Mead gives a different description of America's young generation. "They are the current scapegoats for adult apathy, indifference, lack of responsibility, and lack of imagination," she believes.

As soon as adults find out that I write TOGETHER's *Teens Together* column, they invariably ask, "What are young people really like these days? What are they *saying* in their letters?"

In answer to the question, "What are teen-agers like these days?" I usually say that they are like people. They imbibe richly of the glory and the absurdity, the joy and the sadness, the dreams and despair, the ups and downs that the rest of us experience.

They are long hair and short hair, long skirt and mini-skirt, committed and lazy, brilliant and dull. They like symphony and opera, folk music and the new rock. They are artists and football players. They write from places you never heard of, with RR #1 on their return addresses, from Harlem and Viet Nam.

A boy complains that he isn't allowed to date the girl he loves because he comes from a big mansion on a high hill, and her parents assume he must therefore be something of a playboy. A girl writes from a weather-beaten cabin in some deep hollow in the Appalachian Mountains, wondering if someone would like to buy her homemade wreaths and greenery so that she can give her brothers and sisters a good Christmas. Her father is dead, her mother is sick.

Young people's interests and problems tend to fall into three categories, which we may classify for this discussion as "Life With Parents," "Sex and Love," and "The Clash of Values."

Life With Parents

As you might imagine, young people worry about life with their parents. The so-called "generation gap" is a perennial problem. Sociologists say this gap is widened in our time by the universalizing of adolescence, in contrast with all societies prior to ours in which only a privileged few youngsters could enjoy long years of adolescence. In the past, most went to work soon after puberty on father's farm, at the mill, or with the fishing fleet—and into adulthood.

Today the specialized nature of work life requires

eally Like

years of education for our young. Affluence has made it possible for most of them to enjoy at least some study or training beyond high school. The release of millions of youths from adult responsibilities until their mid 20s has brought the development of a *youth culture,* and that culture has developed symbols, images, life-styles, and commitments of its own. Its overwhelming presence in the electronic media means that it cannot be ignored. Some young people resist the pull of youth culture, while others embrace it enthusiastically. All are influenced by it.

Parents and youths within the same household live to some extent in different cultures. Those cultures overlap and run into each other, of course, but at crucial points they go their separate ways. Unable to understand and often threatened by attitudes and loyalties they see their young embracing, parents achieve an uneasy truce by setting aside a little "bedroom reservation" where their young people can listen to their rocking records, tack up their psychedelic posters, and invite their friends to talk their kind of talk. Parental communication consists of an occasional shout through the closed door, "Will you kids turn that primitive noise down! The rest of us don't care to hear it!"

Small wonder that the young people bought Simon and Garfunkel's *Sound of Silence* in such numbers:

> *"And in the naked land I saw ten thousand people, maybe more,*
> *People talking without speaking,*
> *People hearing without listening,*
> *People writing songs that voices never shared.*
> *No one dared disturb the sound of silence."* [1]

Merton Strommen in *Profiles of Church Youth* (Concordia, $5.95), a careful study of 3,000 Lutheran high-school students, comes to the surprising finding that one of the most vivid worries of young people is "a troubled awareness of family discord." He concludes: "Youth are more disturbed over family disharmony than adults realize. Adults tend to underestimate the degree to which youth idealize a home knit together in love."

Parents make a lot over the way teen-agers struggle against authority. The youngsters are often quite loud in their protest of parental restrictions. But Strommen finds the young people troubled far more by a lack of communication and understanding in the home.

"That isn't mentioned in our family," a girl writes. "My folks would *kill* me if I told them what I really think about integration," another says.

Members of the youth fellowship in our church, when asked how communication could be improved in their homes and how parents would be easier to talk with, gave such comments as these:

"If they were more open-minded toward what the kids say." "If they would remember that they had their own generation gap." "If they would try to understand our language." "If they didn't humor us and take the attitude that we are just going through a stage." "If they would remember that they were against the establishment when they were our age." "If they realized that times have changed, and not think things are the same as they remember in their youth." "If they would practice what they preach." "If we felt they were really interested in what we are saying." "If they didn't become upset."

Teens Together readers are especially incensed at blind, brute authoritarianism: "Dad always has to be right. He thinks any question is an attack, and flies into a rage when anyone doesn't rubber-stamp everything he says." Or, "They encourage me to express my opinion, but when I do, they always say, 'Oh, you're just a kid. What do you know?' "

Especially devastating to young people are tension and hostility between father and mother. "Mother and Daddy can't talk to each other anymore," a boy writes.

A girl writes:

> "My problem is about my mom and dad. They are going to separate. I don't really know how it all started because both Mom and Dad have been giving me different stories. . . they keep everything so secret from each other. They can't talk anything over like they used to.
>
> "My mom said that if they separate, my sister and I will have to choose. My sister already told Mom

[1] *From* The Sound of Silence *by Paul Simon. © 1964 Charing Cross Music. Used with permission of the publisher.*—Your Editors

that she was staying with her. But I don't know what I'm going to do. I love them both so much that if I live with one, I'll be thinking of the other. I either want both or not at all. If I go with Dad, I'll lose Mom's love. But if I go with Mom, it might hurt Dad.

"I keep praying to God that he will show me how to get them back together. But if I lose both Mom and Dad, I know that God will love and protect me."

So the young people hear their deepest feelings expressed in the words of Simon and Garfunkel:

> *"'Fools', I said, 'You do not know*
> *Silence like a cancer grows;*
> *Hear my words that I might teach you*
> *Take my arms that I might reach you . . .'*
> *But my words, like silent raindrops, fell*
> *And echoed in the well of silence."*[1]

Sex and Love

Young people in many schools today have the advantage of programs of sex education. Unfortunately, many barren places remain wherein a young person can turn only to the street corner for some desperately sought understanding of his sexuality.

A young man writes, "Please help me. I am a boy, 15. I have a very bad problem with masturbation. For a long time I didn't even know what I was doing, but finally I found out. I read someplace that it is very harmful to do this. Since then I have tried to stop, but I can't. Please tell me how to stop." [*Teens Together*, July, 1968, page 54.]

This letter is enough to release a flood of response from young people and adults, all requesting literature which can help them to understand and accept themselves. Then suddenly one recalls the hundreds of thousands of youngsters growing up in towns or neighborhoods where all the books about sex are locked in a special place in the town library, where sex education consists wholly of films about menstruation presented to young girls and their mothers, and where young people would not dare to buy even a copy of Evelyn Millis Duvall's *Love and the Facts of Life* (Association Press, 95¢) unless they could sneak it into the house and hide it in a dresser drawer.

The more counseling I have done in recent years, the more convinced I have become that charges of criminal negligence could justifiably be brought against parents and community leaders who allow this shameless neglect of elemental health education.

We have moved far beyond this in most places. Schools now generally teach anatomy and physiology. They skirt the edge of sex ethics rather nimbly, taking care not to offend any religion. They are even bold enough to dabble in the psychology of sex.

This is excellent so far as it goes. Unfortunately, the language of feeling is left out of most of it. What teacher would dare to allow a classroom discussion to go very deeply into a sharing of the feelings which accompany our sexuality, or to assign readings in contemporary literature which would illuminate this forbidden subject?

Dr. Norman L. Paul, a very creative psychiatrist in Boston, says this conspiracy of silence on the strong and universal feelings which move men is hurting youth. He sees parents, for instance, who are still so wounded by their own childhood feelings of grief, loneliness, or anxiety that they try to block their expression in the lives of their children. When the youngsters are hit by these vivid emotions, they are unprepared for them, are unable to share them, and often do not even understand that everyone feels this way under similar circumstances.

The theme of the broken heart is another one that runs through a large proportion of the letters to *Teens Together*. To the young person who for the first time has dared to overcome his shyness and to reach out across the "abyss of his aloneness" to another human being, loss of that early love is devastating. His inexperience leaves him vulnerable to the full impact of his hurt. Later he will build defenses, but now he is exposed. If secret sexual fantasies or sex play were a part of this love, guilt may mix with grief to compound the distress.

How fortunate is the youngster whose parents can empathize with him in his suffering! This young person knows that his parents suffered similar pain in their youth, and that they lived through it, grew up, and now can function very well.

Other young people can only express their feelings in letters to *Teens Together*. How does it feel to be caught in an out-of-bounds love affair? Or to be in love for the first time? Or to be pregnant out of wedlock and have to give up your baby? Or to be a homosexual in a society which loathes homosexuals?

> "I am writing to ask you for help. I have come to wonder if it isn't better to kill oneself rather than to continue living with a past that is so horrid that you can't even think about it without getting sick to your stomach. I am 18 and an active Methodist. Yet I am a homosexual, a liar, and a cheat. Would you believe that at my age I have been out with girls, but have never kissed one or held her hand? How can God ever love someone like me? I feel guilty even when I pray. Please try to help me because, stupid as it may sound, I love people and I want to help them."

Life is always more humane and gentle among those who can accept and share the wide range of their human feelings. In opening out the language of hidden emotion in *Teens Together*, our hope is that our young people will be able to see themselves in others, and no longer be so alone.

The Clash of Values

Young people feel the crunch of conflicting value claims perhaps more sensitively now than ever before. Surprisingly, Dr. Strommen found that rural young people are often more disturbed by conflicting ethical standards than urban youth are. He concluded that youth in the cities have better chances of finding other persons who share their standards and values.

American young people always have grown up in a heterogeneous society. Think of the bitter conflicts between urban ethnic groups and rural, white, Anglo-Saxon Protestants around the turn of the century, over

Prohibition. Even today young people note our deep ambivalence over the use of alcohol.

Today, thanks to TV and rapid social change, it is increasingly difficult for young people to isolate themselves within a comfortable pocket of agreed values. Contradictory standards are thrown at them from all sides.

Even harder for youths to take is the glaring gap between deed and creed in our society. In earlier times, this gap was disguised by elaborate rationalizations. "Why do Negroes always do the dirtiest work, Daddy?" We had an answer. "Why can boys stay out late and not girls?" We gave our ready reply. "Why does the Bible say, 'Thou shalt not kill,' but then we give medals to those who do it well?" The answer was at hand. Everybody agreed, nobody argued, so it seemed reasonable.

But now, because of television and the impact of social change, young people feel a credibility gap between the values we profess and the way we act.

Perhaps they feel within themselves the primitive tribal exultation at the successful conclusion of the hunt and are scandalized by their own feelings. They are vividly aware of the foreign policy debate over our presence in Viet Nam. So they sing their social protest songs and plan for a better world:

> *"On a strange and distant hill*
> *A young man's lying very still,*
> *His arms will never hold his child*
> *Because a bullet running wild*
> *Has struck him down! And now we cry:*
> *'Dear God! Oh why, oh why!'*
> *But who will answer?"* [2]

Whatever else we may have been doing wrong, we seem to have managed to instill in a growing number of youths a fine ethical sensitivity.

But their idealism has made young people even more impatient with adult compromises and moral lapses.

Conflict over interracial dating, for example, has emerged in *Teens Together* letters in the past few months. Apparently we have grown as a culture to the point where we can at least talk about this emotionally charged issue. Film makers and television producers have taken it off the list of tabooed subjects. So the letters are now coming in—from a parent:

> "My husband and I do not feel we are prejudiced, and we have taught our children that no one should be judged by the color of his skin. Apparently we have done our job well, because now our children think it is right to date and marry a Negro. We don't want them to, so now we are confused. Perhaps we *are* prejudiced to some extent. What can we tell them?"

And from a high-school youth:

> "My class at school had only one Negro girl—me. I have been pretty popular with the kids in all sets, and was elected an officer of my class. Naturally, I established a rapport with the middle-class whites I was raised with, and not the Negroes in my immediate community and the inner-city church I attend.
>
> "As time went on, I found it only natural to want to date white boys, not because they were white, but because the standards of intelligence, manners, and social behavior of middle-class, all-American guys are the criteria I want to set for my dates. Most of the Negro young men in my area do not fill these standards. So when the class president took me to the senior prom, my friends understood, but others found it quite incredible, as you can imagine. Now I am entering college, and wonder about dating."

It is quite clear that growing numbers of young people see nothing wrong with interracial dating. Nor are they impressed with the traditional arguments against interracial marriage. Young people used to understand when we would say, "Interracial dating leads to mixed marriages, and this is bad for the children because they will suffer all sorts of discrimination and rejection." Now our young, impatient idealists are likely to bristle and say, "Then it is about time somebody changed that miserable state of affairs!" And they are willing to try it themselves.

In this as in other areas of value conflict, it is vitally important for parents to be scrupulously honest with their sons and daughters. Young people do not want to hear arguments based on false premises. Nor do they respect us when we cloak our own personal tastes or self-interest in glowing ethical or religious robes. They want to know where we stand and what we expect of them and the reasons why.

In many places in our country today interracial dating could be seriously disruptive, perhaps even bringing severe reprisals upon the families involved. Where this is the case, young people should be told in direct language precisely what is involved. In other areas, particularly on many college campuses, interracial dating has become a valued pattern. In major urban centers growing numbers of interracial families are finding a ready acceptance, and their children are made to feel at home in school and church.

Our generation has a tendency to absolutize the merely familiar. Young people are led to believe that all true Christians follow certain styles in personal taste or conduct. All sensible Christians, they are told, refrain from smoking and drinking, shave their whiskers, wear their hair short and their skirts long, and like only "good" music.

Yet, our sons and daughters do meet attractive and dedicated Christians who wear beards and long hair, dress in mini-skirts and sandals, are crazy about the new rock music and participate in street demonstrations against racism and Viet Nam.

In my experience, most of the college young people who have grown up in good Christian homes will work at forging a style of life for themselves with a great deal of ethical sensitivity and perspective. That style may not look like the life which we find most fitting to our taste and comfort, but who is to say that it cannot be a valid Christian form? And how can new life come into our churches unless we are open to these new forms? □

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Dr. W. Burleigh Matthew *says he and his wife Sue are "impatient Methodists." Some people call them "junk dealers." But hundreds of people of all ages in India know they are miracle workers.*

UNUSUAL Methodists

WHEN THEY went on their trip around the world in 1960, Dr. and Mrs. W. Burleigh Matthew of Indianapolis were typical sightseers. In India, however, they got off the tourist trail long enough to visit Paul and Mable Wagner, Methodist missionaries in rural Udgir. That visit changed their lives.

"The Wagners dreamed of someday having a 12-bed hospital," Mrs. Matthew recalls. "They were surrounded by about 350,000 people—without a nurse, doctor, technician, or dentist. We came back to the United States determined to do something about putting up some medical buildings."

Since then Burleigh and Sue Matthew have invested thousands of man-hours and dollars in their India project. The results have been staggering: a 25-bed hospital, a leprosarium, an ambulance, 75 tons of medical supplies, 59 scholarships, 200,000 pairs of eyeglasses, and more. When they revisited India in 1962 and 1966, Dr. Matthew went from village to village to hold clinics and perform eye operations.

The eye specialist and his wife have received help from some 5,000 friends. Medical groups furnish medicine and equipment. Groups and individuals give everything from cash and eyeglasses to old jewelry. The sorting and packing of supplies and equipment is carried on in the family garage.

The need for materials for their India project is endless. "We are concentrating now on collecting eyeglasses and dentures, sterling silver and gold articles, cancelled stamps, and pennies for Poona (to build a church in that city)," they report.

The project was dubbed Operation Better Understanding because it has changed the Matthews' entire concept of Christianity. As Mrs. Matthew explains, "We found that you can go out and do all the good works you want to, but until you find that you need God too, you will never accomplish much with your life."

On the few Sundays when they aren't out speaking, the Matthews attend North United Methodist Church where—appropriately—they both serve on the commission on missions. Dr. Matthew continues his busy practice and occasionally works in some bass fishing —"at which I've been well blessed." Mrs. Matthew has been active in Women's Society work. They have two sons, both of whom are medical students. □

ON JANUARY 28, "Aunt Martha" Aldrich, as she is known by her Brock, Nebr., friends, celebrates her 109th birthday. Does she have a secret diet, a special exercise or habit that accounts for her longevity, reporters always want to know. "I'm just here because God willed it," she replies.

As a child, Mrs. Aldrich did some traveling by oxcart. At the age of 99, she took her first airplane ride. But the greatest invention of her lifetime, she maintains, was the electric light. She was 19 years old at the time.

Mrs. Aldrich continues an active interest in Brock, to which she moved from Indiana as a girl in 1871 and where she now lives with her daughter, Mrs. Elizabeth Dougherty. She has been a member of Brock United Methodist Church for 91 years, and is the state's oldest

"Aunt Martha" Aldrich *was five years old when Abraham Lincoln was shot. A few days after the inauguration of our nation's 37th President, she reaches her 109th birthday. As usual, she voted in November.*

member of both Eastern Star and the Women's Christian Temperance Union. She is also the oldest ex-coed of what is now Peru (Nebr.) State College.

In addition to her daughter, Mrs. Aldrich has a son, Campbell, who also lives in Brock. □

"COMMUNICATIONS," says Webster's Dictionary, is "a technique for expressing ideas effectively in speech or writing or through the arts." John J. Akar, distinguished African layman of the former Evangelical United Brethren Church, is one of the rare individuals who excel in all three forms of communication.

He is perhaps most widely known as a broadcast-media expert. For 10 years he directed broadcasting for the Sierra Leone Broadcasting Service. Now, as secretary of the Commonwealth Broadcasting Conference, headquartered in London, Mr. Akar guides radio and television broadcasting in the 28 independent countries of the British Commonwealth. He calls the conference an "enormous think tank" which studies broadcasting trends and tries to predict future needs of the more than 900 million people in the Commonwealth audience. He directs special study in such areas as automation in broadcasting, color television, satellite transmissions, local broadcasting, and media development in new countries.

John J. Akar, *well-known layman in the former EUB Church, is both musician and playwright. A foremost communicator, he has studied broadcasting firsthand throughout Africa, the U.S., and Europe.*

A major concern of his is the "Africanization" of African broadcasting: "African media must not be blind carbon copies of Anglo-American broadcasting," he warns because such programming does not fully relate to the African situation. "Films of cowboys and Indians . . . hardly help the African."

Mr. Akar, married and father of five daughters, is known in his native Sierra Leone as founder and director of the Sierra Leone Dance Troupe, which performed at the 1964 New York World's Fair and toured the world twice. He also composed his nation's national anthem. His full-length play *Valley Without Echo* has been performed in London, Windsor, Freetown, Monrovia, and at the Community Church, New York City. Another play, *Cry Tamba,* has received literary acclaim.

After attending EUB-related schools in Africa, Mr. Akar attended Otterbein College at Westerville, Ohio, and the University of California at Berkeley. He has done graduate work at the London School of Economics and at the African Studies Center at the University of Edinburgh. Each year he lectures on African themes at U.S. universities.

The popular communicator was awarded the title Member of the Order of the British Empire in 1966. □

OBITUARIES

Mrs. John H. McCollum

Mass for Mrs. Betty Jane McCollum, 43, of [illegible] St. Vincent Blvd., a teacher of English literature and history at Maria High school, [illegible] California av., will be said at 10 a. m. today in St. Agnes Catholic church, 2[illegible] Pennsylvania av. Mrs. McCollum, who died Sunday in her home, was the wife of John H. McCollum, legal counsel for The New World, the official newspaper of the Catholic archdiocese. Surviving, in addition to her husband, are three daughters, Marilyn, Nancy, and Betty B., and her mother, Mrs. Margaret Beem.

Victor A. Kula

Mass for Victor A. Kula, 64, of 5724 Pensacola av., a retired judge, will be said at 10 a. m. Friday in Our Lady of Victory Catholic church, 5212 Agatite av. Mr. Kula, who died Monday, retired in 1960 after serving 18 years as a municipal court judge. Surviving are his widow, Edwina; a son, Thaddeus Larkowski; four daughters, Mrs. Mary Ann Holden, Mrs. Diana Stelzer, Mrs. Florence Dutek, and Mrs. Vivian Kozaklewicz; 14 grandchildren; and a brother.

Victor M. Mueller

Mass for Victor M. Mueller, 65, will be said at 10:30 a. m. today in St. Genevieve Catholic church, 4[illegible]5 Altgeld st. He died Sunday in West Suburban hospital, Oak Park. Mr. Mueller retired earlier this year as a dispatcher for Goldblatt's. Surviving are his widow, Helen; two sons, Robert and Richard; two daughters, Bonita and Mrs. Barbara Lesnig; and three grandchildren.

John Myers Smith

Services for John Myers Smith, 6[illegible], of St. Petersburg, Fla., a retired buyer for Sears, Roebuck & Company, will be held at 1 p. m. tomorrow in the Park Ridge Presbyterian church, Courtland and Park Ridge avenues, Park Ridge. Mr. Smith died Sunday in St. Petersburg. He was a member of Illinois Council No. [illegible]. He leaves his widow, Virginia; a son, William; a daughter, Mrs. [illegible]; 12 grandchildren; and a brother.

Charles T. Joyce

Memorial services for Charles T. Joyce, 6[illegible], of [illegible] Cottage Grove av., who died [illegible] [illegible] Chicago [illegible] [illegible]

Harold H. Peller

Harold H. Peller, [illegible] Monticello av., died [illegible] Mount Sinai [illegible]. Peller retired [illegible] after 42 [illegible] of Concordia Lutheran school, 391[illegible]. He served as an [illegible] for two years. Concordia college [illegible]. Services will be 1:30 p. m. Friday in Evangelical Lutheran [illegible] 1410 N. Springfield [illegible]. Survivors are his wife, Et[illegible]; daughters, Erla Mae, [illegible] Carol; a son, Don [illegible] brother; and 14 grandchil[illegible]

Lester W. Cherry

Lester W. Cherry, 7[illegible] E. 104th pl., died yes[illegible] Roseland Community [illegible]. He was a clerk in the [illegible]tendent's office of the [illegible] company from 1921 [illegible] when he retired. Mr. [illegible] was a veteran of World [illegible]. Mass will be said at 9:30 [illegible] Friday in St. John de La[illegible] Catholic church, 10200 [illegible] av. Survivors are his [illegible] Josephine; a daughte[illegible] Carol Masters; and o[illegible] son.

Edward F. Klecka S[illegible]

Edward F. Klecka [illegible], 1018 W. Randolph [illegible] Park, died yesterday in [illegible] bus hospital. Mr [illegible] founded the sign [illegible] bearing his name [illegible] Garfield st., Oak Park, [illegible]. He leaves his [illegible] Helen; a son, Edward [illegible] two daughters, Mrs. [illegible] and Mrs. Janet [illegible] five grandchildren; [illegible] sisters; and a brother [illegible] will be said at 10 a. m. [illegible] in St. Giles Catholic [illegible] 1045 Columbian av., Oa[illegible]

Gust Gianopulos

Services for Gust Gian[illegible], 63, of 6[illegible] Belden av., [illegible] and an owner o[illegible] Central Floral company, [illegible], will be held [illegible] p. m. today in the Ant[illegible] Greek Orthodox cathedr[illegible] [illegible] Mr. Gian[illegible] Monday in Augus[illegible]. He had owned [illegible] candy [illegible] for more [illegible] years. He leaves his w[illegible] Helen; a daughter, Mrs. I[illegible] Allen; and a grandson.

Mrs. Fred F. Fischer

Mrs. Fred F. Fischer, 7[illegible] [illegible] Evangelical [illegible]

HOW TO HELP A FRIEND IN SORROW

By R. C. PLANT
Pastor, Wesley Mimico United Church
Toronto, Ontario, Canada

WHEN MY WIFE was stricken with what the doctor called a last illness, I stepped out of the house one day just as a clergyman acquaintance was driving by. He recognized me, slammed on his brakes, backed up, and got out.

"How's your wife?" he asked. I heard nothing in his question but curiosity and formality. We had argued in the past on theological grounds; I knew he had tried to win some of my people to his denomination.

I answered his questions courteously, and when he felt he could leave, he gave me a professional smile and said, "Well, chin up—knees down!" With that he got into his car and drove off. He left me churning inside, in no fit humour to go to hospital visiting.

A few days later I drove to a neighbouring town to keep a weekly engagement. A fellow clergyman met me for coffee. As we sat together he said, "How is she?" I told him. As the full significance of my words became clear, tears ran down his cheeks. He attempted no glib words of comfort, quoted no scripture texts, gave me no urgent messages of faith. Like

An INTERCHURCH FEATURE originated by The United Church Observer (United Church of Canada).—*Your Editors*

Jesus, he quietly wept. I have never been so comforted and so warmed by Christian love as I was at that moment.

During the following months, I have watched with interest the effect such encounters have had upon me, and have formulated some suggestions for those who want to express sympathy. Of course each of us is an individual. What helps one may not help another. I can only say that my experience leads me to make these comments.

Don't say it unless you honestly feel it.

Clergy worry about conducting funerals because we know that one who mourns is more sensitive to insincerity than at other times. In normal social intercourse, some flattery, some exaggeration may be acceptable. But when someone hurts, only careful truth can comfort. Such words can properly come from those who have shared better times, not from casual acquaintances.

People I didn't recognize would sidle up to me in the hospital corridor or in the city streets and ask, with unction, "How's your wife?" I'd always reply "Fine, thanks" even though I knew she was dying. Her anguish was too sacred to share with strangers. To me that question is on a par with, "Do you love your wife?"

A few years ago I baptized, received into church membership, and buried a man my own age, who knew for over half a year that he had a fatal disease. Between treatments he would go to work and try hard to arrange his affairs so his wife and children would be left with some security.

I got to know him quite well, and we talked frankly about death, because he knew my wife had received a similar sentence. One evening he was in a foul humour because casual acquaintances had kept asking him how he felt, and how things were going. They seemed to have a morbid interest in the rumors circulating about his condition.

"How are you, Craig? How are you?" he mimicked their tones. "Wouldn't they get a surprise if I told them how I really am?" He laughed. "Next time I'm asked that question I'll look them calmly in the eye and say 'dying of course'!"

Then he thought a moment and added, "No, I won't do that, because then they would feel the necessity to sympathize. They wouldn't know how and we'd both be embarrassed."

Don't express yourself in extravagant terms.

How hard we struggle to say words that will be helpful. Some years ago it was the custom at funerals to preach something called a "eulogy." Therein the clergyman would extol the departed's virtues in the presence of the family who often knew the minister was making a fool of himself.

Good taste, of course, prevents us from candor that hurts, but wisdom ought to prevent us from effusiveness. Most of us who are faced with serious dislocation of personal lives are deeply grateful when it is not brought to our attention with monotonous regularity.

Most of the congregation takes an interest in the clergyman's personal life. As I stood in the pulpit, every worshiper knew that we momentarily expected a summons to the hospital room and the long struggle with pain would be ended. Can you imagine the difficulty that would be mine if every person, on the way out of church, expressed sympathy or asked questions?

I discussed this with my wife's doctor, who was also a member of our session. We agreed that, unusual as it might be, an announcement might be made to spare the family constant comments. One Sunday I said:

"The condition of my wife remains unchanged. I am deeply grateful for your concern, and ask you only to realize how difficult it is for me to answer your oft-repeated questions. Please be assured that I will accept your silence as the deepest and kindest expression of sympathy."

To help further, I let it be known that three family friends would always be aware of the situation, and questions could be directed their way. The peace, the comfortable silence, was wonderful. Each of us went his way, doing what was necessary, but feeling the love expressed in courteous quiet.

Don't tell about some experience of your own that is similar.

Everyone who suffers or mourns has an intensely personal relationship to his pain. It is not comforting to tell him that this happened to your Aunt Susie, and this is how she felt and reacted, and how she was helped.

No firm conclusion can be drawn from the reaction of any illness as suffered by one individual. Doctors know that a patient who ought to live two years, according to the textbooks, sometimes lives 20, as one woman did who had the same disease. Further, no one can explain spontaneous remission, and to tell a patient that your friend or relative reacted in such a way to a similar situation is irrelevant, and not at all comforting.

Listen more than you talk; don't be afraid of silence.

When I was an administrative officer with the Royal Canadian Air Force in India, it became my task to arrange a reception for senior officers who had flown out from Ottawa for an inspection of our district headquarters.

I had a friend whose sense of humour and dislike of this event led him to go down the reception line murmuring, "My grandmother died tonight." He reported in great glee that without exception these very important people from Ottawa had replied with a variant on, "How nice! Certainly glad to meet you."

Much of our social life is lived on that level, because it is made up of people wrapped up in their

own affairs. When I was inducted into my present charge, a longtime friend and collaborator made the trip across the city to share in the celebration. As she went through the church receiving line, she did not give her own name, but rather the one by which her readers know her.

Speaking to one of our women she said, "I am Marsha Moore!" The other woman smiled, said, "I'm glad you're here," and started to move her towards the waiting dignitaries. But the doughty Scots grandmother was not to be put off. "You didn't hear what I said! I am Marsha Moore!" Her guide stopped, realized she had read this woman's views every week for many years in *Onward*, and gave her the interested attention she deserved.

People like to be recognized and listened to. When someone suffers from the death of a loved one, it is an experience of great significance, and an opportunity to talk about it is very helpful.

Mourners like to tell the full story about the final day, what the deceased did on arising, the breakfast menu, the activities, moment by moment. A wise comforter will encourage the talk and listen quietly.

You may think this is morbid, but it is actually therapeutic. It helps those who are deserted by the death of a relative to gain a healthy acceptance of the fact. He *is* dead. He will not be back. It takes quite a while for the reality to make itself felt.

Finally, don't tell about the man who had no feet, because it is cold comfort to the man who has no shoes.

Surely you have seen that pious placard in prominent places: "I complained because I had no shoes until I met a man who had no feet." The truth is far from that. Better expressed it might say: "I complained because I had no shoes, even though I met a man who had no feet."

A woman in a hospital for incurables said to me: "I am not comforted at all by these people who come into my room to tell me how much more fortunate I am than someone else they know whose condition is more horrible."

I have received, and kept, many letters of sympathy. I have kept them because each one is signed by a person who cared enough to write; I shall always be grateful. This is much more comforting than verbal expressions from those who are not close friends.

Sometimes I feel that deep personal sympathy should not be spoken unless the speaker is close enough to say without affectation, "I love you." If you couldn't say that, perhaps you had better write a formal note and not attempt to discuss the reason for sorrow.

It is not easy to be truly sympathetic, and much more difficult to express it well. Sometimes professionals, even those who have been through it themselves, make horrible blunders.

When the surgeon first told me that my wife had a short time to live, the news circulated among friends and fellow clergy rather quickly. Some came for miles to sit with me, and were deeply appreciated. One letter, which was read with mixed emotions by my wife's family, came from an older clergyman who had been through the same thing.

"Sorry to hear the news about your wife," he wrote. "Don't despair. I lost my wife when I was your age and of course married again, a wonderful woman, and have been completely happy since!"

I have always felt that the letter should have been signed, "Your comforter, Bildad," and addressed to Job. □

getting along Together

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After our minister's wife lamented that she never seemed to have time to do all the things she had hoped to accomplish that day, her 11-year-old son consoled her:

"But Mother, that's why God made another day!"

—Clifford E. Lowell, *Minden, Nebr.*

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My father loved to visit the couple whose backyard adjoined ours.

One day the neighbors acquired some valuable dogs. Workmen came to put up a fence, and I worried how Father would feel about missing his "through the backyard" visits.

I needn't have worried. The couple had a gate installed, told my father they'd built it especially for him, and gave him the key to its lock.

Mrs. Mary G. Bellows, *Storrs, Conn.*

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One Sunday after a sermon in which I expressed myself on a highly explosive matter, I was greeting at the front door. A layman who disagreed with my position on this matter came by. I wondered what he would say.

He looked me straight in the eye for a full three seconds, gripped my hand firmly, broke out into a big smile, and said, "Well, good morning anyhow!"

—The Rev. Harry W. Adams, *Alhambra, Calif.*

As a mother, I used to wonder how important I really am to my family because they seemed to take me so much for granted.

Then I had to go to the hospital. I called home from there one evening, and was surprised when my smallest daughter answered the phone.

"Robin, you aren't home alone, are you?" I asked anxiously.

"Yes, I am," she answered forlornly, not recognizing my voice. "Mama's in the hospital and Daddy and me and my sister and brothers are all here alone."

—Mrs. Rex Campbell, *Cainsville, Mo.*

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Little tales for this column must be true—stories which somehow lighten a heart. Together *pays $5 for each one printed. No contributions can be returned.*—Editors

Dan Evans:

New Breed Business Man

By ROBERT L. GILDEA

ON ONE of his grumpier days in 1883, railroad magnate William Henry Vanderbilt was questioned by a Chicago newspaper reporter about passenger service his railroad was offering the public. Vanderbilt snorted back: "The public be damned!"

For three quarters of a century, America's business community has tried to live down those four words. They have been cited repeatedly by a segment of society which still thinks of business leaders in terms like "robber barons," "filthy rich," and "plutocrats," and stereotypes the typical businessman as a snobbish miser with no social

Mrs. Irene Arnold was hired in 1960 as a stock girl. Now she is a buyer for Ayres—the first Negro to hold that position. Here she chats with store president Dan Evans.

conscience—20th-century Vanderbilts, if you please.

There still may be a few irresponsible tycoons around, but there is increasingly less factual foundation for stereotyping all businessmen as selfish and apathetic. In truth, most are quite the opposite.

Take, for example, the case of Daniel F. Evans, who is representative of a new breed of dynamic, creative, and socially responsible business leaders. Evans is typical of that group which still praises the virtues of the free-enterprise system, but sees its power and influence as a public trust not as a tool for exploitation.

DAN EVANS is the 46-year-old president of L. S. Ayres and Company, largest independent department-store chain in Indiana. He is a churchman (Meridian Street United Methodist in Indianapolis), a civic leader, and a family man.

In recent months, Evans has been a prime mover in throwing his company's full resources behind an effort to assist the hard-core unemployed of Indianapolis—especially the city's uneducated, inner-city Negroes.

In national terms, the Ayres program is not unique; hundreds of companies across the country are doing the same. But the work of Evans and his associates in traditionally conservative Indianapolis is a worthy symbol of the national business community's new social conscience.

About a year ago, Evans called together the Ayres chain's 600 supervisors.

"This company henceforth is pledging an increasing share of its resources, its energy, and its influence toward the improving of race relations within the cities where it has stores, especially within Indianapolis . . . ," he announced.

"The past several months demonstrate that federal programs will not solve local problems and that local government needs sustained help from business and industry. We intended to provide it."

Within a matter of days, the firm's 15 stores and 3,500 employees tooled up for a six-point program to assimilate so-called unemployables and to upgrade positions of Negroes already on the job.

The first steps stressed extensive interviews with entry-level employees—workers at the bottom of the company ladder.

"We inquired about their aspirations, their hopes and dreams," Evans explains, "to determine promotability and where special training would be needed. Some were excited about the prospect of becoming supervisors, provided the task wasn't too big."

Next came a directive to the personnel department to hire new workers from the hard-core unemployed. Since then, about 60 such workers have joined the Ayres "family."

To pave the way, the company abandoned pre-employment aptitude and IQ testing, which previously had eliminated the unskilled and poorly educated.

A fourth part of the program stressed fundamental education. "At one time I believed that business couldn't be expected to teach English and arithmetic," Evans says. "But I was wrong. It costs us about $300 a person, but our classes in basic skills provide more-productive workers and happier citizens.

"We were really jolted by the lack of education," Evans explains. "Some people, for example, knew that a dozen is 12, but they couldn't figure out what one sixth of a dozen is—and that's very important in marking goods."

Ayres and Company now has an instructor in the receiving and marking department whose chief function is to help educate employees in simple language and arithmetic skills. "Ten years ago, we would never have imagined doing such a thing," Evans observes.

Last summer, Ayres assigned three of its best staff people to neighborhood social centers on a full-time basis. Evans says both the company and the centers benefited from the experience. The centers received much-needed staff help, and company officials obtained vital feedback about the problems and attitudes of inner-city residents.

Ayres also modified its long-standing reluctance to publicize its good deeds. A series of conversations with Negro ministers convinced Evans that "visibility" would enable discouraged Negroes to know that good jobs and promotions were available at the firm.

In another important change, the company revised its thinking about hiring persons with police records. "Traditionally, a police record automatically barred a person from employment with us," Evans says. "Now, it depends entirely on what the record says. Was there a conviction? What was the nature of the incident?"

THE company's efforts to improve race relations in the city haven't been confined to its own stores or personnel.

Ayres took the lead, for example, in encouraging 53 other Indianapolis companies to sponsor Job Opportunity Days in the local high schools. The program was directed to high-school seniors who did not plan to attend college and were not ticketed for the armed forces. Nearly 200 of the 700 students who participated were lined up for jobs after graduation.

"Call it enlightened self-interest

A year ago Dan Evans announced that Ayres department stores would hire more blacks, upgrade positions of Negroes already on the job. Visible proof that the Ayres president is keeping his word includes: Mrs. Glodene Reed in the jewelry department; interviewer John Spear, Jr., with trainee Virgil C. Henderson; Miss Betty Harris (bottom, left), an executive secretary; and Mrs. Anna Coleman, consulting with marking department superintendent David Hankins.

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007.65

if you will, but these youngsters need to find meaningful jobs as soon as possible," Evans explains. "Usually, they don't have any special skill, and the faster you get them on a job where they can learn, the less drifting there will be and the less disillusionment with society generally."

Evans also firmly believes that the economy of the Negro community needs to be "beefed up" by helping the growth of black businesses. Accordingly, Ayers took steps to encourage a Negro-owned cosmetics firm which makes products especially for blacks.

"The company needed strength in merchandising," Evans says. "They didn't fully appreciate the importance of packaging or the use of demonstrators to sell their products. Our people have been spending time in pointing out what they need to do to be competitive." (It's no accident that this Negro firm's products now are featured prominently in five of the large Ayres stores.)

AYRES also encouraged two Negro employees to work with another problem—the psychological "hang-up" of the black management-trainee who feels isolated in a white-owned or white-controlled company. The two started conversations with black men in other companies, and the result was formation of a new organization—a junior chamber of commerce-type club for blacks.

"These men get together often to talk about their aspirations, how they fit into white-owned businesses, and how they adapt to social functions," Evans said. "It gives them a sense of community they didn't have before."

Evans has been assisted immeasurably in working with other Indianapolis firms by Richard O. Ristine, an Ayres vice-president. Ristine, a devoted Presbyterian, made numerous close contacts with business leaders during a four-year term as lieutenant governor of Indiana. He is on a first-name basis with virtually every corporation president in the city. Thus, much of the spadework in obtaining support of the total business community falls to him.

The net effect of Ayres and Company's leadership in improving race relations has been to provide responsible Negroes with an example of equal opportunity in employment, especially when irresponsible Negroes toss out generalizations about job discrimination.

Ayres also has been an example for other business firms which previously have been too timid to experiment. If a $123 million-a-year company like Ayres can take such a risk, many others reason that they can, too.

The Ayres program has been welcomed heartily by Indianapolis city fathers. Says Mayor Richard Lugar:

"Dan Evans and the Ayres company are examples of the growing involvement of the business community in solving social problems.

"Without the help of a vigorous free-enterprise system and executives like Evans, the city would be hard pressed to muster the funds, interest, and personal involvement necessary to attack such problems as unemployment, economic growth, juvenile delinquency, and racial attitudes."

The community climate fostered by the Ayres company may well be a significant reason why Indianapolis is one of the few major cities which as yet have experienced no widespread violence. And roughly 22 percent of the city's 600,000 people are black!

Evans also was helpful, during a three-year term as president of the Methodist Hospital trustees, in developing an employment pattern at the hospital comparable to that of the Ayres stores. Hard-core unemployables now are being hired and trained by the hospital.

The Ayres president also supported the founding of inner-city health centers, staffed by hospital personnel. The program brings health care to thousands of inner-city residents who otherwise would never make the long crosstown trip to the hospital.

What motivates a Dan Evans and others like him? Even Evans is hard pressed to answer that one. He can cite only a number of possibilities, without giving precedence to any of them.

"Without getting drippy about it, I owe much to my early home-life," he says. "It was a family in which the church was important, and perhaps the constant bombardment of Christian values left a subconscious imprint."

Evans also cites his present weekly exposure to socially prophetic preaching at the Meridian Street Church. Strangely, Meridian Street is an affluent, conservative congregation, which Evans describes as "the Republican Party at prayer." Yet the church has supported a steady procession of ministers who "tell it like it is."

SOME members have complained that the preachers are "meddling in affairs they don't know anything about," but Evans does not share that view: "Frankly, they surprise me with how much they know about my problems, my pressures, and my temptations."

Evans also suggests that part of his motivation stems from the fusion of basic humane impulses with old-fashioned self-interest.

"The racial unrest has forced many of us to ask why this is happening and what it means to business and the system that supports our families," Evans says. "When I began looking closely, I discovered there is a streak of injustice which stains the American system. I concluded that there would be more violence which could sweep away the things which are dear to me, and that I'd better get to work on the root causes. Nothing less than civilization as we know it is at stake."

Whatever Dan Evans' motivation, it is performance that counts. And, on that score, he gets an A-plus.

The only tragedy is that Dan Evans and others like him were not around a hundred years ago. If they had been, business leaders of the 20th century would not have to work so hard to erase the callous Vanderbilt-type image, which still persists among those who simply don't know about the Dan Evanses in our midst. □

Trust the Happy Moments

By C. WILLARD FETTER
Minister of Preaching, First United Methodist Church
Dayton, Ohio

And he was transfigured before them, and his face shone like the sun, and his garments became white as light. —Matthew 17:2

OFTEN I TALK with persons who run a "movie film" of their lives for me. They project on my mind, as well as their own, vivid images of sorrows, troubles, disappointments, and doubts which have been their lot over the years.

Perhaps they had hard times in the 1930s, sufferings in the war years, problems with health later, and an unsympathetic mate through it all. These old memories are projected on the "screen" of their minds, and as their unhappy memories are rehearsed, I want to ask them, "But haven't you had any happy moments?"

Life can be pretty routine, but it is punctuated from time to time with what the psychologist Abraham H. Maslow calls "peak experiences." These are what a poet once called "the happy moments." They are moments of ecstasy, rapture, and sheer joy. They may come while you read a book or listen to music. Sometimes a high moment comes at worship in the sanctuary, or while you muse in solitary prayer.

The Transfiguration story in the Gospel of Matthew is commonly read as a description of something that happened to Jesus, but it actually was written as an experience which came to his disciples—Peter, James, and John. They were the ones who saw the face of Jesus illuminated with light and his ordinary robe become dazzling white, and it was their ears which heard the voice saying, "This is my beloved Son."

Behind the written account is the high moment of experience when three men who had been close to Jesus suddenly saw him in a new light. In a flash of insight they knew him to be God's Son. The experience was a validation of his ministry and a mark that God actually had made himself available to men through Jesus.

This high moment, apparently fleeting, probably was never repeated in the same way for the same three men. But it gave them a great and happy moment for memory.

Christians were having a hard time of it when the New Testament was being written. Persecution and misunderstanding abounded. Time and again the followers of Jesus must have been tempted to say to themselves, "Am I right in trying to be a Christian? Wouldn't I be better off just endeavoring to be a good neighbor and citizen, conforming to the common religiosity of my community which nobody takes too seriously? What has it gotten me—this Jesus stuff?"

In the low hours of doubt the church returned, in memory, to the high hours of faith. In the painful hours of persecution men and women recalled the happy moments of assurance, and they built their lives on these. The joyous message of God's love was validated by the Transfiguration of Jesus, experienced by the disciples on a mountaintop.

A modern poet, John Masefield, makes the transition from this marvelous experience of the disciples to our experience today in the midst of one of the trying periods of human existence:

Best trust the happy moments. What they gave
Makes man less fearful of the certain grave,
And gives his work compassion and new eyes:
The days that make us happy, make us wise.

The weather of life is extremely varied. It frequently seems gray and dull. It runs from intense sunlight through cloudy days to dense fog and pitch darkness. It is easy to begin to doubt the essential goodness of life and yield to pessimism.

We may trust the happy moments because they are windows into Reality. In sheer time span these peak experiences cover very little of our lives. The question we must ask is, "Which experiences of life shall we trust: the dreary days or those high moments of intense aliveness?" I think Jesus' answer is the same as the poet's: "Trust the happy moments . . . . The days that make us happy, make us wise."

Lowell R. Ditzen, in his book *You Are Never Alone*, recalls an experience which reminds me of similar experiences. He was attending a concert given by Marian Anderson. For her early numbers there was appreciative applause. Ditzen admits that as he listened to the artist's superb music, he nevertheless was

anxious about tasks which he had left undone and was busy planning work for the next day.

For her last number Miss Anderson sang the spiritual *Were You There When They Crucified My Lord?* And as she sang, the audience seemed to stop breathing—or breathed as one. There was no consciousness of self, no awareness of the gilded, baroque ornamentation of the theater, or of the pianist, or even of the singer. "I felt," writes Ditzen, ". . . a sense of expansion, of humility, of awe, of exultation. The words of the song were heard with the outward ear:

"'*Sometimes it causes me to tremble, tremble, tremble.*

Were you there when they crucified my Lord?'

"But more than that, a message was communicated to the hearing of the soul. Deep wells of feeling were opened. Imagination was given wings of limitless soaring."

Ditzen adds that he was aware of his life in totality, a past which went beyond the bounds of conscious memory and a future which extended beyond the farthest bounds of anticipation.

What happened for those who heard Miss Anderson that night was not much different from what happened to the three disciples on the holy mountain. They had seen through a window into the presence of eternity.

Maslow, the psychologist, studied the happiest moments in the lives of more than 270 persons, as well as the voluminous literature of mysticism. His subjects were not sick persons but healthy and mature individuals. He learned from them that in peak experiences of pure delight they had a sense of wholeness, of aliveness, of beauty, of ease, of self-forgetfulness, and self-sufficiency.

The greatest argument I know for essential Christianity is that in our peak experiences it authenticates itself to us. When we recall those happy moments, in an act of self-forgetfulness, we know the joy of caring for someone else.

Trust the happy moments because what rises to the surface of your consciousness in those moments is the reality that underlies all of life. The window through which you look in those moments opens into eternity. In every peak experience, we touch the face of God.

No wonder our high moments provide inspiration for the more routine, earthly living. Following the high hour on the mountain when the disciples saw the face of Jesus bathed in a celestial light and heard the voice from the cloud, they went immediately to the city streets where the father of an epileptic boy met them and begged the Master to heal him.

After every peak experience we come back to earth and find daily tasks awaiting us. We spend much more time in the ordinary experiences of working, shopping, going to the dentist, deciding what to wear than we do looking into the face of God. But the quality of mundane things is changed for us by our happy moments.

Maslow, after studying peak experiences of his many subjects, concluded that these experiences can be so profound as to change completely the character of an individual. Their view of themselves, of other people, and of life in general changes for the better. The church calls this conversion.

The Old Testament has a very interesting account of a change which took place in the life of King Hezekiah, following one of these high moments. His great hour came during a serious illness when he thought he was dying but dramatically took a turn for the better and was restored to health.

It was as though, in the moment when time turned back for him, he saw an altar at the center of the universe and he was a pilgrim toward it. Afterward, although his life was filled with problems and duties, he carried the inspiration of that hour and walked with quiet dignity.

I believe we should trust the happy moments not only because they are windows into Reality and inspiration during mundane living, but also because these high moments are the promise of our ultimate happiness.

They make men "less fearful of the certain grave." They are a basis for Christian optimism. In them we have a kind of preliminary glimpse into the way life is going to come out.

It is not easy to be optimistic about the outcome. Norman Cousins raised the question in *Saturday Review*. He asked, "What basis is there for hope when the human future is increasingly in the hands of men who do not comprehend the meaning of the new power, and who are, some of them, puny and prone to act out of frustration or false pride or mistaken notions of grandeur?"

We used to believe in human progress and the gradual advancement of humanity from the imperfect toward the perfect. Now we are not sure—we have seen too much of human injustice and violence. Even Albert Schweitzer said that his optimism for the human future was based on the pervasive *wish* that everything would come out right rather than upon anything he could see happening.

But there are flashes of light when we can see what *man can be,* when we see the human enterprise rooted in the ongoing purpose of God. In these high moments we see ourselves as God means us to be and the future as God wills it to be.

In the happy moments and hours we have a glimpse of a dimension of our personality which is not bound to time and space. We override all the usual facts of existence. This is our hope of eternal life, and it is an intuitive answer to the age-old query, "If a man die, shall he live again?"

Christians who in some moment have had a glimpse of the reality of God in the face of Jesus Christ know that moment to be but the first glimpse of the final glory we shall see. This is not a scientifically demonstrated fact but a hope and a promise of faith.

There is a scene in *The Pilgrim's Progress* in which some people doubt whether there is any "Celestial City." To them Pilgrim cries, "Did we not see it from the top of Mount Clear?" The vision of our happy moments *can* be trusted. They are, for us, Mount Clear. □

The Brethren Felt an 'Obligation...'

SIERRA LEONE, once known as "the white man's grave," looks small on Africa's vast westward bulge into the Atlantic. But for decades this little land defied the first foreign missionary effort (1855) of the Church of the United Brethren in Christ whose followers later became EUBs and today are United Methodists.

Disease and climate halted the United Brethren temporarily, but they returned in the 1870s to again brave the hardships and hazards of Sierra Leone, a former British crown colony and protectorate described even today as "a muggy, diamond-rich little enclave" hiding behind deceptively beautiful beaches and green coastal mountains.

"Our missionaries are beginning to see the dawn of a glorious new day in Africa," the United Brethren declared in 1897. But that day was not yet to be.

A night fisherman pushes off into the Atlantic near Freetown. Fish are abundant in Sierra Leone's rivers and coastal waters.

TRIBAL UPRISINGS IN 1898 stemmed from several causes, including the British colonial government's efforts to suppress slavery, cannibalism, and witchcraft. The natives, determined to exterminate the white man, struck without warning. Among the thousands of dead, black and white alike, were seven missionaries supported by the Women's Missionary Association of the United Brethren Church.

For the second time, church leaders wondered if the church should completely withdraw from the mission field in Sierra Leone, and with good reason. Was there any hope that Christianity ever could gain a foothold among the many tribes in this land of dazzling bright days, dark mangrove swamps, heathen practices, dense forests, cloying humidity, wild animals, venomous snakes, and teeming insect life—a tropical country where months of unbelievably heavy rainfall were followed by as many months of searing drought?

Yes, their preachers and teachers had died from violence or disease; others had returned home in broken health. But the United Brethren still believed as they believed in 1855 when the first missionaries departed for Sierra Leone. "We are more than ever convinced," they declared, "of the obligation to give the gospel to the heathen abroad as well as to our own countrymen at home."

For the third time in less than 50 years, the American church responded with money and volunteers. The blood of the martyrs, it was said, became the seed of the church's new—and successful—mission in Sierra Leone.

In the 1850s, a spark of the United Brethren's original mission had been kept alive by J. A. Williams, a Negro from Freetown—that after the American volunteers had returned home within a few months. And in 1870, two other Negroes—Mr. and Mrs. Joseph Gomer of Dayton, Ohio—arrived to serve 22 years.

After 1898's tragic massacre, the United Brethren rebuilt what had been destroyed. Their evangelistic work was supplemented more and more with educational programs, medical care, and agricultural work. And in Liberia, Sierra Leone's neighbor to the southeast, similar work was being undertaken by Methodists.

As important as their mission-taught skill (above) is the fact that the bricks they produce will be used to build a new hog house. Hence, more protein and better health for people now moving out of the grass-hut age.

Wilderness roads like this push toward former EUB missions in Sierra Leone's interior. But the first missionaries did not find the lush paradise this picture suggests.

Mrs. Delores Thomas, wife of the evangelistic missionary shown below, came not to baptize but to heal. A registered nurse, and the mother of two, Mrs. Thomas, until recently, operated a small clinic, treating as many as 160 mothers and children each month.

Comparatively little of the Rev. Jack Thomas' work in Sierra Leone is as symbolic or ritualistic as this simple Communion service. In addition to serving as preacher, he also has been a fund raiser, a builder, and a chaplain at a secondary school.

These red peppers are both pretty and potent! Don Pletsch, agricultural expert, helps a villager spread his crop out to dry in the sun. Meanwhile, it is evangelism through medicine as Dr. Lowell Gess performs a critical eye operation (right) at Taiama Eye Clinic where he has examined and treated thousands.

Islam's white mosques, dominating this landscape in an eastern province, contrast sharply with the huts that mean home for most of Sierra Leone's 2.5 million people. Although coastal settlers have long been Christian, animism and witchcraft still are to be found among the country's many tribal groups.

At Albert Academy in Freetown, Dean Spencer, an industrial-arts teacher, supervises a casting project which he began in 1966 when 100 aluminum plaques were made for U.S.A.I.D. The current project involves production of small church bells and handbells for schools. Pupils who do this work can earn most of their annual fees.

BY 1946, WHEN THE United Brethren joined with the Evangelicals to form the Evangelical United Brethren Church, the foundation of a strong missionary program had been laid in Sierra Leone.

This program had flowered beyond the fondest dreams of its founders when the EUBs and Methodists united last year to form The United Methodist Church.

Today, through the co-operative effort between Sierra Leonians and former EUB missionaries, primary and secondary schools are enrolling more than 20,000 students. In addition to a hospital and four clinics, there are community development centers and some 186 churches with 300 preaching places. Agricultural missionaries are conducting a far-ranging program designed to make Sierra Leonians more self-sufficient.

Meanwhile, this African country discovered by the Portuguese more than 500 years ago has emerged as an independent state to struggle with its own destiny. Like others in Africa, Sierra Leone has had her troubles, intrigues, military regimes, coups, and countercoups. But last year, under the guidance of mission-trained leaders, Sierra Leone became the first independent African state to return from military to civilian rule.

Sunday morning at the Moyamba church: This building may have been United Brethren first, then EUB, but now it is United Methodist. However, it remains a mission church with a purpose—that of bringing a better way of life through Christian witness.

Important person: Madame Nancy Koroma, whose rank is that of "headman" of the Mende tribe in Freetown, also serves as Sierra Leone president of the Women's Society of Christian Service. She is a former EUB.

THE FIRST Portuguese explorers, venturing south along Africa's west coast in the mid 1400s, found one of the world's finest harbors at what now is Freetown. They fancied the mountains rearing beyond the coast were in the shape of a crouching lion, and the roar of thunder from those rain-swept heights contributed to the illusion. Thus the name Sierra Leone—which means "Lion Mountains."

More than 300 years passed, however, before Sierra Leone was founded by Britain—as a home for freed slaves—in much the same way as Liberia was to be developed later by the United States. The new settlers were Negroes who had fought for England in the American Revolution; some were runaway slaves who had sought asylum in England. Although this first effort was not successful, thousands of other liberated slaves followed when England abolished the slave trade and stationed a naval squadron at Freetown to intercept the slave ships.

The new settlers were hardly more welcome to the native tribesmen than the British who came as colonial administrators. But the gulf between the coastal people and the indigenous Sierra Leonians has steadily narrowed, thanks in part to the work of United Brethren-EUB missionaries for more than a century.

At Rotifunk, an important mission center southeast of Freetown, she is one of several African girls who will receive training in nursing at a hospital founded by the former EUB Church.

A village pastor prays at the Mondema church during an early morning service while the students below enjoy an outdoor singing lesson at Harford School for Girls, founded by the United Brethren in 1900. One of the oldest such schools in Sierra Leone, Harford offers a general education in all fields, including science.

After a short stop for bridge repairs, the Rev. Gilbert Olson will proceed on his day's mission. Sierra Leone remains primitive in many parts, with relatively few roads and railroads. Rich in diamonds and other resources, home of wild animals and teeming insect life, it is a land of enchanting beauty, menace—and promise.

SIERRA LEONE STILL challenges Christian workers from more temperate climes. Although medical advances have removed many of the health hazards, newcomers are advised to take extra precautions.

"Compensate for excessive sweating by increasing salt and fluid intake," one information sheet warns. "Iron all clothes and linen dried outside to kill eggs of 'tumbu' flies which otherwise hatch into maggots and burrow into the skin.

"Wear shoes outside to prevent hookworm infection and the attachment of 'jigger' fleas. Wash all fruits and salad greens . . . boil and filter drinking water. . . ." And so it goes, on and on.

Sierra Leonians are learning many other things—how to grow a variety of vitamin-rich vegetables, how to produce the meat so necessary in once protein-poor diets. They are learning about microbes and viruses, and know that fevers are not the work of evil spirits. And thousands are leading healthier, happier lives because a small group of Christians in far-off America refused, long ago, to surrender in the face of overwhelming, heartbreaking odds. —HERMAN B. TEETER

Returning from a shopping spree, perhaps? At any rate, she belongs to more than a dozen tribes who call "Lion Mountains" country their home.

Last Call to Photographers

ONLY A few days are left before the deadline for entries in TOGETHER*'s 13th Annual Photo Invitational!*

But there's still time for you color photographers to submit transparencies illustrating Pete Seeger's popular folk song reproduced below. As you know, it was inspired by one of the Old Testament's most memorable passages: Ecclesiastes 3:1-8.

Any ideas? Or would you happen to have a great color picture buried somewhere among the transparencies you took only last summer? Remember, though, after February 1 it is too late; and we'll pay $35 for each color slide used.

The Theme:

Turn! Turn! Turn!
To Everything There Is a Season

By Pete Seeger

Chorus:
To everything, turn, turn, turn,
There is a season, turn, turn, turn,
And a time to every purpose under heaven.

A time to be born, a time to die;
A time to plant, a time to reap;
A time to kill, a time to heal;
A time to laugh, a time to weep.
(Chorus)

A time to build up, a time to break down;
A time to dance, a time to mourn;
A time to cast away stones,
A time to gather stones together.
(Chorus)

A time of love, a time of hate;
A time of war, a time of peace;
A time you may embrace,
A time to refrain from embracing.
(Chorus)

A time to gain, a time to lose;
A time to rend, a time to sew;
A time of love, a time of hate;
A time of peace, I swear it's not too late.
(Chorus)

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HERE ARE THE RULES:

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain what portion of the song inspired it, where it was taken, and by whom.
3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked on or before February 1, 1969.
5. Original slides bought and all reproduction rights to them become *Together*'s property. (For their files photographers will receive duplicates of all slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling transparencies, but *Together* cannot be responsible for slides which may be lost or damaged.

Send entries to:
Photo Editor, TOGETHER, Box 423, Park Ridge, Ill. 60068

The film industry's new classification system helps parents answer the question . . .

Which Films Are OK fc

IF YOU'VE grown jaded over "for adults only" approach to film advertising, you probably hadn't realized that some of the more recent ads really mean it.

The motion-picture industry has introduced a new four-category classification system, designed to aid parents in determining which films are appropriate for young children. In addition, theater owners have pledged not to admit youngsters to films judged suitable only for adult audiences.

With this new self-imposed system, American film companies and theater owners are trying to convert "for adults only" into a statement of product suitability. This conversion of an old advertising lure is underway within an American society comprised of grandparents who see one film a year; college students who know Andy Warhol better than Hemingway; younger teen-agers who laugh at *Laugh-In* jokes once confined to burlesque; and police chiefs who consider themselves authorities on motion-picture art.

When movies were simple, families went together to the local theater, often without knowing what was playing. The kids would either have a good time or be bored. Only rarely was there a chance they would be shocked or disturbed for nearly all movies were family fare. But that was before television captured the family trade. It was also before adult themes were introduced into this country through the "foreign film" market.

Today's films are increasingly aimed at specialized audiences and deal frankly with themes long the province of other art forms, but only recently broached in motion pictures. Films are a part of the changing scene, and Hollywood officials have decided to police their own house before local ordinances do it for them.

The new film-rating system went into effect November 1, 1968. All films released for distribution since then have been labeled as falling into one of the four categories:

G—for general audiences

M—for mature audiences

G—General
Alan Alda is in the title role of Paper Lion, *a film based on George Plimpton's book, which was rated suitable for any audience after language spoken in the heat of battle was subdued.*

M—Mature
In-between films like The Charge of the Light Brigade, *starring David Hemmings (right) fall into a "mature" category, leaving up to parents the decision on children's viewing.*

Our Children?

By JAMES M. WALL
Editor, CHRISTIAN ADVOCATE

R—restricted to those over 16, unless accompanied by parent or guardian.

X—restricted to those over 16 with no exceptions.

These ratings must be included in all advertising copy and also must be prominently displayed at the ticket window.

The new system is entirely voluntary, but it has more specific restrictions than any self-imposed system the industry has ever put upon itself. For the first time in its history, film officials are saying to parents:

"You cannot bring your child to see this film" (when it has an *X* rating). Or it is saying, "Your child cannot see this film unless you bring him yourself" (when it has an *R* rating).

Accepting such restrictions was not easy for creative film makers, or for businessmen who sell and show films. But they have consented because a recent Supreme Court decision (ruling on a Dallas, Texas, classification case) made it clear that local governments can restrict films for minors. Rather than leave the imposition of restrictions to local whim, the industry moved to rate its own films.

The new program was quickly endorsed by Roman Catholic and Protestant film officials as "consistent with the rights and obligations of free speech and artistic expression, as well as with the duty of parents and society to safeguard the young."

In a joint statement, Father Patrick Sullivan, head of the Catholic Office for Motion Pictures, and the Rev. William Fore, director of the National Council of Churches Broadcasting and Film Commission, commended the industry for setting up its guidance program, and called upon all exhibitors to strictly enforce the classifications.

The church leaders were cautious in their endorsement, accepting classification as a better alternative than censorship, but promising to make periodic reports to the church public regarding the effectiveness of the new system.

Films will be classified by the

R—Restricted
Children under 16 must be accompanied by parents if they want to see such adult films as The Sergeant, *with Rod Steiger (left), a serious study of an army man's attraction to a younger soldier.*

X—No One Under 16
Children under 16 will not be permitted inside the theater to see films rated in this category. The Girl on a Motorcycle *was the first film given this designation. It is English-made.*

Code and Rating Administration of the Motion Picture Association of America (MPAA), which until January of this year was headed by veteran film buff Geoffrey Shurlock. The code office was established in 1930 under Will Hays during a dark period in filmdom's history when irresponsible film makers threatened to bring down the wrath of the nation on the fledgling industry.

Shurlock is quick to point out that the new ratings will not indicate quality or artistic value.

"They are concerned with content suitability," he told me in his Hollywood office. "A general (*G*) picture may or may not be one your particular child will enjoy, but if we give a film a *G*, you know that, in our opinion, there is nothing in the film which would be inappropriate for your child."

Among the first films to receive *G* ratings, for example, were three major musicals, *Oliver, Star!* and *Funny Girl*. None is "child's fare," but all are considered suitable for children.

Shurlock's office must engage in delicate discussions with film companies before the ratings are released. If a company objects to a rating, it may ask what change it can make in the film in order to shift it into a different classification. His staff of four men and a woman psychologist works with film makers from the first submission of a script to the final viewing of the finished print. If a company cannot work out its differences with the code office, a larger Appeals Board, composed of film executives, must arbitrate.

Although Shurlock himself prefers not to discuss details of how specific ratings are determined, it is known in the trade that at least one *G* film, *Paper Lion*, almost got an *M* rating because of some inadvertent bits of profanity on the sound track. The film's producers decided the language was not that important and toned down the soundtrack. As released, the film, a fun picture about football, is *G*, and you hear little profanity.

Films with the *M*—mature—rating may be seen by children unaccompanied by their parents. But the code office advises parents to consider that such pictures contain material that might be inappropriate for some children. *The Charge of the Light Brigade* was one of the first films to receive an *M*, largely because of the barracks language and the adult nature of its love story.

Each family will differ, of course, but the ratings might be used in this manner:

Say a family has four children: Susi, 5; Richard, 9; Robert, 12; and David, 14. The parents could assume that a *G* picture would be suitable for all the children, though Susi would probably enjoy *Mary Poppins* more than *Star!* Parents may decide that *M* films are probably too mature for 9-year-old Richard, but that, in some cases, they would permit Robert (12) and David (14) to see the *M* film after getting information on the picture.

FILMS classified *R*—restricted—are off limits to all children under 16 (or 18 if local theater managers prefer to raise the age limits) unless accompanied by a parent. Our hypothetical parent with four children may want his 14-year-old David to see a particular *R* film so they can discuss it together. David may see the film, but only if the parent takes him into the theater.

The Sergeant, a post World War II Army film, starring Rod Steiger, has been classified *R*, probably because it deals with a homosexual attraction felt by a tough sergeant for a young private in his company. This classification does not mean *The Sergeant* is a "dirty" or "bad" film, but that, in the opinion of the rating office, it is designed for a mature audience.

The fourth classification is *X*, excluding all under 16 without exception. Many in the industry were initially resistant to including this category because it is, in effect, telling a parent what he can do regarding his children. Under the system, even if you want your child to see an *X* film and go to the theater with him, he will not be admitted. But the *X* was included and takes in all those films which are deliberately exploitative, particularly of sex, as well as the serious art films which include controversial material for legitimate artistic reasons but still are too explicit for children.

The first film to receive an *X* was *The Girl on a Motorcycle*, made in England, and obviously designed for a particular kind of adult audience, which goes to movies in search of detailed sexual activities and portrayals of violence.

An *X* film will not be given the MPAA's Seal of Approval, which means that, in the industry's opinion, the *X* film has failed to live up to certain commonly accepted community standards. The major companies which comprise MPAA —Avco-Embassy, Allied Artists, Columbia, Paramount, Metro-Goldwyn-Mayer, Warner Bros.-Seven Arts, United Artists, Universal, 20th Century-Fox—have agreed not to release any films without a Seal of Approval. If any film gets an *X*, it will be released through a subsidiary, such as Warner Bros.-Seven Arts' Claridge Pictures, which is handling the distribution of *The Girl on a Motorcycle*. This sharply reduces the film's distribution potential, since many theaters probably will not show *X* films.

All films released by MPAA will be rated, and it is expected that films distributed by independent companies, as well as those brought in from non-American sources, will be voluntarily submitted for classification by MPAA.

Classification rode into the American scene on the backs of two kinds of films, the artistic and the exploitative. *Blow-Up*, directed by Michelangelo Antonioni, is an example of a film of serious intent with scenes unthinkable in a major U.S. film prior to World War II. But *Blow-Up* was generally acclaimed by film critics as an exceptionally fine work of art.

Exploitation films, on the other hand, have graduated from the days when they were shown only in major cities in grimy little theaters. The "nudie," or dirty, film is still made to play these houses, but technically well-made exploitation films like *Therese and Isabelle* or *I, a Woman* are playing in suburban and small-town as well as major urban theaters. These films have

no real artistic merit, but pretend a certain artistry with formula slickness.

The new rating system probably will meet objections on two sides. Many parents may still feel local censorship is the better solution. Others may resent not being able to take an under-16 child to see what they feel is a cinematic work of art. But between these two extremes, and against the background of cultural change, film classification appears to be the best immediate solution to protecting children from exploitation without hampering the work of serious film artists.

Of course, the word "protect" is vague. Practically no current research evidence supports the contention of some that particular films have direct bearing upon a child's behavior.

A Film and Social Behavior Consultation, sponsored by the United Methodist Board of Christian Social Concerns a few years ago, concluded that while film has enormous influence on cultural patterns, it is almost impossible to pinpoint any one film or scene as the cause of either social or personal attitude or behavior changes.

But despite the lack of concrete evidence tying film-viewing to specific attitudes or actions, the film industry is aware of increased public uneasiness over depiction of sex and violence in films. The classification system is an attempt to satisfy this uneasiness and provide a sensible parental guide. The system's effectiveness hinges largely on how well local theater managers display and enforce the ratings, and how seriously they are treated by the public.

No legal requirement forces a manager to display the rating, and only his conscience requires him to keep youngsters out of *R* and *X* films. Theater managers are like ministers; some will follow the national program while others will not. For those who do not, however, there is at least one source of industry pressure—the National Association of Theatre Owners (NATO), which is headed this year by Julian Rifkin, a Boston, Mass., theater-chain executive.

Mr. Rifkin worked closely with MPAA President Jack Valenti in developing the rating program, and while he is quick to admit that not every theater chain is enthusiastic about the classification system, he feels that it is workable and adequate.

NATO was not involved in a previous MPAA attempt to classify certain films under the heading "Suggested for Mature Audiences." As a result, the SMA label was almost meaningless since theater owners did not enforce it. Now, with the threat of local censorship facing theaters, Mr. Rifkin feels most NATO members welcome the stronger and more specific classifications.

NATO is conducting an intensive educational program with its members, and looks to local civic and church leaders for help in encouraging theater managers in each community to take part in the program.

CHURCH influence with parents also will be an important factor. Industry leaders already have expressed concern that many parents will resent classification. Mr. Rifkin cites the hypothetical case of a man who sends his 14-year-old son to the movies on a Sunday afternoon so that father can take his customary nap.

"When this father is awakened by his son's news that the theater manager won't let him into a picture classified *R* unless his father comes with him, that parent might decide that classification is interfering with his right to sleep," he points out—a reminder to churchmen that not all parents really care which films their children see.

In contrast to this laxity in child-rearing, there are parents who feel the best way to protect children from "undesirable" films is for such films not to be made at all. The problem this poses, of course, is the impossibility of reaching total agreement on what is undesirable.

Censorship of films is an external restriction imposed by officials unrelated to the film industry. The advantage of the industry classification program is that it is administered by the film makers themselves, a valid compromise with an artistic product that is commercially sold on the mass market.

Local censorship decisions can be shortsighted and uninformed. There was, for example, the recent case of a Chicago lawyer serving as counsel for that city's appeal board, which passes on a film's suitability for children. After looking at *La Guerre Est Finie,* Alain Resnais' much-acclaimed film concerning the aftermath of the Spanish Civil War, the lawyer said, "If I was a patron of the movie theater and paid to see it, I would have walked out. It was boring."

Admitting that he couldn't remember the director's name, the lawyer still sought to have sections of the film cut before it could be shown to a general audience. "There was one part of a love scene that could be eliminated," he said. "We thought it could be deleted without affecting the theme and value of the picture." (The film was later passed for general-audience viewing.)

The lawyer is entitled to his opinion, but a free society can hardly permit a man without any awareness of *La Guerre Est Finie*'s artistic significance to make a judgment as to how much of it could be shown.

In order for a free society to maintain freedom from external restraints, it must pay the price of products peddled by the irresponsible members of the film industry. Films with artistic pretense like *Therese and Isabelle,* or just plain "dirty" films, will continue to be made by marginal—or, occasionally, even major—companies. But the new classification system now labels these films for what they are: peep shows for adults.

Meanwhile, the more serious film artists will be able to explore important themes through the cinematic art form without feeling they must tone down their treatment because children might see the film.

In a democracy, no protective system is perfect. The present classification system, however, is a good try at protecting both freedom of expression and the right of children to develop without undue exploitation. □

These Four Cozy Walls

By NEWMAN CRYER
Associate Editor

Casa View United Methodist Church in Dallas, Texas, was filmed to show how one church discovered its mission.

ANYONE who is alive to the possibilities of contemporary motion pictures is in for either a treat or a treatment—depending on his viewpoint—when he sees the film *These Four Cozy Walls*.

Produced by United Methodism's Division of Television, Radio, and Film Communication, it moves beyond the mere audio-visual category and shows that the church has come to maturity in use of the film medium. The film documents certain events in one local congregation and how people reacted to them—and it does so honestly, without hedging, and without moralizing or taking sides. The events and the people speak for themselves to viewers.

These Four Cozy Walls is about Casa View United Methodist Church of Dallas, Texas, where the Rev. Wilfred Bailey is pastor. (The congregation was featured in TOGETHER in May, 1967, in the article, *They're Trying to Be the Church*.)

Casa View is a semisuburban church of about 700 members, most of whom live in the surrounding all-white, middle-class neighborhood. They are the unrehearsed stars of the film. Director John J. Clayton took a crew to Casa View and simply began shooting what went on there, later editing several miles of the film to capture the most significant events and conversations.

The subject is one local church in action and ferment, a church whose people are deeply committed to relevant ministry and mission. There is controversy, of course. Perhaps the most controversial segment of the film is one dealing with the issue of interracial marriage as it came up in the congregation. The overarching excitement and value of the film hinges on no one incident but rather on 55 minutes of exposure to what went on over a four-week period in the life of this one local church.

The film was produced jointly for the United Methodist Boards of Christian Social Concerns, Missions, Education, Evangelism, and Laity as a primary resource for local churches during the current quadrennial emphasis on *A New Church for a New World*. It is available from the sponsoring agencies along with a color filmstrip, *Agenda for a Journey*. Both are useful for stimulating congregations to reassess the demands of Christian mission.

The interboard committee that planned the film sought a church that involved the laity deeply in its ministry,

that had a decision-making process which worked well, that made creative use of organizational structures, and that had a built-in process of self-evaluation.

"We felt that too many churches bog down in a fundamentalism of form—that is, they pay a lot of attention to maintaining a paper organization but leave out essential functions of a church," recalls Dr. Dale White, committee chairman who has since left the staff of the Board of Christian Social Concerns and is a pastor in East Greenwich, R.I.

Casa View was selected from among nearly 100 churches nominated by regional leaders—not because it is a perfect or an ideal church, says Dr. White, but because it fulfilled the committee's criteria.

These Four Cozy Walls is not likely to leave many viewers unemotional or disinterested. They will see members of the church taking Communion, involved in social and political action, and in the process of making decisions. One such decision had to do with employing a Negro associate minister, whose wife is white.

Backed by a soundtrack of voices from discussion groups, decision-making meetings, sermons, and Communion ritual, the film moves the viewer both inside and outside the church as members help with voter registration, dialogue with black-power youths, work in an inner-city day nursery, plan a strategy for better education, launch a letter-writing campaign, and engage in discussion with a member of the John Birch Society. It is easy to see that these are real people living out their daily lives with concern for other people.

Mr. Bailey, the pastor, believes churches today are confronted with the choice of being in the backwater of life or of becoming involved in the middle of it. "To dissociate political life from church life is a contradiction of the gospel," he says.

Casa View's choices have been costly. Three years ago more than one fourth of its former members had left the church. Plans for a new building, for which expensive architect's fees had been paid, were canceled. Reports to annual conference showed embarrassing statistical losses. Even other churches in the Dallas area have been critical of the Casa View congregation.

Yet Mr. Bailey tells his members in the film: "We must be willing to trust the gospel and act it out as a congregation. We must look within ourselves and then out to the world with a sensitivity to what is going on." Casa View now is holding steady in membership.

Members who have stayed with Casa View through tension and controversy have a sense of vocation about everything they do. They understand that in order to be a Christian you have to stick your neck out sometimes for what you believe. Their prayer of confession at Holy Communion sounds as though they really mean it.

Although Casa View members have not been afraid to face the hard issues, they have come up with no neat formulas that will transform a languid church into one with a dynamic ministry. Yet the film does leave the impression that whatever happens in the future, and whatever new issues the congregation faces, the people will measure up with integrity.

The issues dealt with in the film are issues that other churches are having to face these days, too—such as political and social involvement, who make the decisions for a church, experimentation with new forms of worship, how to listen to the young people, and what it means to be the church.

A film as provocative as this one is bound to stir varied interpretations among those who see it. Its producers and sponsors hope, however, that it will stimulate other churches—not to try to imitate Casa View but to begin their own search for a sense of mission and a new, creative feeling for what it means to be the church. □

A TRAFCO crew, directed by John Clayton (bending), spent four weeks at Casa View, shooting events of significance as they happened. Here the crew prepares to film a periodical visit of kindergarten children from Warren United Methodist Church in the inner city.

Cartoon by Charles M. Schulz. © 1961 by Warner Press, Inc.

"I wish ol' King Herod had been here, Brother Forbes. You would have had him all shook up."

Teens Together

By DALE WHITE

A LOT OF letters seem to be coming from girls who are pregnant out of wedlock. The director of one of our fine United Methodist homes for unwed mothers wrote recently. He said I should tell couples who face this problem that a have-to marriage is *not* the best solution.

I agree wholeheartedly with his advice. Placing the girl in a good home where she can get counseling, medical help, and a chance to continue her education, then giving the baby over for adoption is usually the best way.

Sometimes, though, marriage can work. If the couple are mature, truly in love, accepting of the baby, and have a good job or families who are willing to help financially, marriage may be the answer.

The following letter illustrates how one couple handled the problem.

"I was especially interested in the letter from J.A., a girl, 19, who found herself pregnant after her boyfriend had left for Viet Nam [see *Teens Together*, September, 1968, page 45].

"I think it might help her if she finds out that she is not the only one in such a predicament. I would like her to know that I, a little more than a year ago, was in the same situation.

"My boyfriend and I had gone together for seven years. He had enlisted in the Marine Corps while I started to college. He was ordered to go to Viet Nam after boot camp.

"Well, the night before he left, things got out of hand, and for the first time we had sexual relations. He was off to fight and I went back to college. Then it turned out that I was pregnant. We went to the Red Cross and they worked very hard to get him home for a small wedding in our own little United Methodist Church.

"I went through with having the baby all by myself. He survived Viet Nam and came home to greet me and our six-month-old son. It hasn't been easy for either of us, but we have come through it, and we still have all our friends. Both of our parents were deeply hurt at first, but after the initial shock, they did everything possible to help us.

"Now we have a darling boy, nearly a year old, and I have just turned 20 myself. But it's not *all* a happy ending. I moved to this camp with my husband. Only four months from the time he came home, he was sent on a Mediterranean cruise. So now my son and I are living alone down here, once again waiting for daddy to come home."

Q

I recently wrote to you about a friend who is a homosexual. You said there wasn't much I could do for him except respect him as a person. I did this and it helped the situation. But now he says he would give anything if we could get married. We went together for two years in high school, and I think he would make almost the perfect husband. We have the same backgrounds and interests and are very close friends. I really think he loves me, but more as a sister. He is not attracted to me. Could such a marriage work?—E.M.

I doubt it. The strong emotional forces which are blocking his normal sexual interest will almost surely come between you. He may well come to hate you the more he loves you, and to reject you the more that he wants you.

Besides, while a fellow's sexual advances are sometimes an awful nuisance to a girl during courtship, in marriage she soon comes to value his passionate interest. Lovemaking affirms her as a woman and symbolically reassures her that the marriage bond is secure.

Q

I smoke pot. Groovy, huh? . . . No, not so groovy. As the song says, "I get high with a little help from my friends." Anyway, because of a religious experience, I'm off it. This summer I discovered God in Christ. I am beginning to understand the message of Christ and realize he is still the answer in our troubled world.

I now realize the many disadvantages of pot. My problem is that I want to help my friends who smoke it and those who may start. I feel a

school-oriented campaign is drastically needed. Pot is so often the first step to harder drugs, and it is here that youth should be eoncerned. Heroin and LSD are "out" so my friends say. But I know it's easy to go on experimenting, once started.

I would like to talk to my principal or somebody and get a real good program against pot started, but how can I? If I ever told, I'd just ruin my reputation, and rat on my friends, which wouldn't really help them. Please advise.—B.A.

You don't have to tell everything you know to get a good program started. A small committee of you could go to the principal and tell him it is general knowledge among the students that some are smoking marijuana. That should be reason enough to initiate a program. If you need suggestions on materials and films, write to Dr. Tom Price, director of the Department of Alcohol and Drug Abuse, United Methodist Board of Christian Social Concerns. The address is 100 Maryland Ave. N.E., Washington, D.C. 20002.

Q&A

I am a 16-year-old boy. When I go to college, I want to major in music. I dearly love all kinds of music. My problem is that I have another love—philosophy and theology. I've read everything from Plato to Freud. I have a very open mind and do much inner reasoning.

When I am thinking, I apparently get into a mood that seems to refleet depression. People turn into stone. They tell me that I've got a very over-complicated mind, that I'm too serious and am just bringing misery to myself for being so. I try to explain to my parents and friends that I'm not in a bad mood, that I'm just trying to think. The first question they ask is, "About what?"

I tell them. Most of the time they don't even listen. They tell me I am too young to ponder social problems, that I beeome too wrapped up in speaking and discussing sueh things as sex, wisdom, beauty, good and evil, God, and so forth. They say that I have to think what society thinks in order to be accepted, that I have to be a part of society, and that I have no right to dissent.

I truly believe that beside the power of love only truth is holy. I'll do anything to gain the truth or at least die searching for it. Is it wrong for me to feel this way? I believe life is worth living. I love people and life and do honestly try to spread this love. But should they tell me this kind of thing merely because they have never felt the same way?—R.D.

I agree we must live in society—but society desperately needs those fertile minds which can ponder the best thoughts of the centuries. I'd encourage you to stand your ground on this. At the same time a word of caution about egotism may be in order. A fine mind is a gift from God, and no license to spread arrogant or ungracious attitudes.

I hope you can find at least one kindred spirit among your teachers or peers with whom you can discuss your deeper thoughts. This will help to soften the impact of social isolation.

Q&A

I am a girl almost 14. I am going steady with a boy the same age. He has a younger brother who is about 12. I have a younger sister, about 12. They have had their eyes on each other for a long time and now want to start dating (going to the movies together). Is it right for sisters to date brothers in another family?—E.V.

I think it is OK for sisters of one family to date brothers of another family—if they are old enough.

Maybe it is my middle age creeping out, but going steady at "almost 14" and movie dates at 12 seems awfully young to me. Now aren't you sorry you asked?

Q&A

I am a girl, 14. I have a problem. I can't sleep. It is not something that happens just onee in a while. This happens every night. I'll go to bed at nine and won't be able to sleep until midnight. I've tried going to bed real early, but that doesn't work. I've also tried staying up until I was awfully tired, but I still ean't sleep. I don't want to get into the sleeping-pill habit, but what can I do?—C.T.

Do you *have* to go to sleep before midnight? I think we all ought to be good stewards of the night hours and get the rest we need for health and effective work. But different persons seem to need differing amounts of sleep. And the normal body rhythms make it easy for some to get up very early in the morning, while others are dead in the morning but really come alive in the evening.

Why not use the evening hours for study and reading, and go to sleep when you feel like it? Fussing and worrying over it only makes it worse, anyway. You can get extra rest by reading in bed in the evening hours and maybe by taking a short nap some days after you get home from school.

Of course, if you are depressed or especially nervous, a talk with your doctor or an understanding counselor might be in order.

Q&A

I have a problem that I don't believe many other 15-year-old boys have—my grandmother. She is a good person, but I have lived with her for the past three years, and it has been murder.

My problem is food. She tells me that if I want food I ean eat all I want at mealtimes. She won't let me have anything between meals, not even milk. And you know that 15-year-old boys get hungry between meals. I believe my grandmother is wrong. What do you think?—L.B.

I'm with you. That efficient energy-creating engine you have going inside you is bound to run low on fuel between normal refueling stops. Members of your grandmother's generation were often taught that eating between meals causes ulcers and is generally bad for the health. Recent studies have shown that eating smaller meals and between-meal snacks is probably better for us than three large meals.

If your grandmother is worried about the food bill, she can serve all desserts between meals. If you have a weight problem, you can chomp on carrots, celery, and apples.

Q&A

As usual, my mother and I are having an argument. I have a problem. I make $11 a week on my paper route. I am also getting an allowanee. My mother says I should not get an allowanee unless I pay for more of my clothes. I think I should, because I need it. We're looking to you for the answer.—R.B.

Wish I had a clear and definite answer. It seems to me the purpose of an

Bishop Nall Answers Questions About

Your Faith and Your Church

Who is a young adult? A person who is 18 years of age and under 30? Surely this is wholly inadequate as a definition. Far better: one who is almost an adult, but not quite, a person who is approaching maturity, although he has not yet arrived.

There are some tests of adulthood, and they center about willingness to participate in the chores and crises of the present life in preparation for better living tomorrow. As Harry Overstreet points out in *The Mature Mind*, the person who says, "Stop the world—I want to get off!" is a long way from maturity. He is hardly an adolescent, not a young adult.

The adult knows that he is not an exception to the human race, so he keeps the rules. He finds work that is his own, and from which he can draw satisfaction because of its meaning. He relates causes to effects.

But some people never grow up.

Is the Apostles' Creed out of date? Unquestionably, it is dated—that is, it was worked out to face certain theological threats and dangers of a particular time in the history of the church, and this time was some 1,800 years ago. It may seem, therefore, that new conditions and new crises call for a new creed.

The trouble with such an impatient idea is that creeds are not really mathematical equations, or scientific propositions for acceptance or rejection. Faith is personal, temporal as well as eternal. It can be—must be—expanded to meet new situations. Actually, it must be capable of almost infinite expansion, a vehicle of glowing, growing truth that is practically limitless.

So, the Apostle's Creed, far from being a yardstick of orthodoxy, is a pictorial and poetic setting of truths that we must continually rethink and restate for ourselves. After all, it was based on a simpler creed, "Jesus Christ is Lord" (Romans 10:9 and Philippians 2:11).

Bishop Otto Nall, long-time editor of the CHRISTIAN ADVOCATE and former head of the Minnesota Area, now is episcopal leader of the Hong Kong-Taiwan Area of The United Methodist Church. Address questions in care of TOGETHER, Box 423, Park Ridge, Ill. 60068.—EDITORS

allowance is to give you a greater range of freedom and independence in spending, and to help you to learn money management. With a regular allowance you do not have to make a special request every time you want a date or need some personal items such as toiletries, records, art supplies, or whatever.

The ideal would be for you to receive each week a total amount from work and allowance sufficient to cover all your needs, including personals, clothing, recreation, church offerings, and savings. You could budget the whole thing yourself.

Unfortunately, lots of families live on a feast-and-famine income, mostly famine. Everybody has to scratch along the best he can. Also, not every young person is ready to manage the whole show—agreements have to be made ahead of time on priorities. I'm afraid you and your mother are just going to have to work out a compromise on this yourselves—and how about getting your father into the discussions for a change?

Q&A

I am a 16-year-old girl, deeply in love with life, the world, and God, but sad to say, not a boy. My problem is that I'm overweight. I've tried and tried to lose, but always fail. Besides, if I lost weight, how would I know the boy liked me just for myself? Some say a boy is not worth it if he rejects me just because I'm plump. I agree, but the fact remains that I have no dates. What can I do?—N.A.

It would be an unusual boy who did not want his best girl to be neat and attractive. I would think you might want to do your best on that score, no matter how much you hope boys might admire your deeper personal qualities.

It is hard to lose weight without the help of a doctor, so why not have your mother take you to a physician for a thorough medical consultation? He can recommend a diet suitable for your situation. Then it is up to you and your mother to prepare and you to eat the foods he prescribes.

•

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. *Write to him c/o* TOGETHER, *Box 423, Park Ridge, Illinois 60068.*—YOUR EDITORS

. . . but just look at her now!

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The new campus of United Methodist Mission Home of Texas includes this chapel and administrative unit.

In San Antonio, the church extends a vital...

Mission to Unwed Mothers

Text by **Willmon L. White** / Pictures by **George P. Miller**

SHE'S THE girl next door or the girl who lives across the tracks. Her family is rich or poor or somewhere in between. She grew up in a ghetto or the suburbs, a small town or on a farm. She's a high-school sophomore or a college graduate with her own apartment. She is your daughter or your sister, your fiancée or your friend, your patient or your parishioner. She is pregnant. She is not married.

Society traditionally has thought the unwed mother to be the girl with "loose morals" from the lower-class home. Recent years, however, have seen a sharp upsurge in illegitimate births involving middle-class and above families in which the parents are the pillars of church and community. Studies show that the unmarried mother often is in emotional distress, her pregnancy only one symptom of the conflict and alienation in her relationships with her family and with society. Somewhere along the way, her needs for warmth, affection, and self-esteem were not met. The all-too-common reaction of her parents is paralyzing bewilderment and complete unawareness of the daughter's need and of their own neglect.

It is small consolation indeed, but the unwed mother is not alone.

Unmarried mothers pick a name that will guard their identities while in residence. At right, Dr. Spencer L. Stockwell, administrator of the Texas home, presents a new addition to an adoptive couple in a prayer-chapel ceremony. Last year, more than 200 babies were placed in Texas homes.

The rate of out-of-wedlock pregnancies continues to soar despite increasing emphasis on sex education and the easy availability of contraceptives and birth-control pills. The best estimates are that about 300,000 illegitimate births occurred in the United States last year—a figure expected to climb to 350,000 by 1972 and to 400,000 by 1980. Reliable statistics are unobtainable because 15 states—including New York and California—omit information about legitimacy from birth records. And even less is known, of course, about the number of illegal abortions, forced marriages, and the young unwed father who, as one social worker puts it, "slips away to lick his psychic wound in anonymity."

> *"Sure, I knew about pills and all that. We petted heavily, but I didn't* plan *to give in. Anyway, we'd been dating six months and were kind of engaged. He said he'd take care of it if anything happened. He almost went out of his mind when I wouldn't get married. He needs help, too."*

Most family-life authorities agree that the best course of action for the unwed mother-to-be is to seek confidential care in a good maternity home removed from her local environment, and to allow the baby's adoption by a mature, loving couple. The better maternity homes offer professional medical care, casework counseling, vocational training, recreation, and other services in a protected, homelike surrounding.

Just such an institution is the United Methodist Mission Home of Texas in San Antonio, one of a handful among about 200 maternity homes in the country which are large enough to provide a full range of services from intake testing and counseling to final adoption.

United Methodism operates three other institutions of this type—Methodist Home-Hospital in New Orleans, La.; Hillcrest Children's Services in Dubuque, Iowa; and Zoar Home for Mothers and Babies, at Allison Park, Pa. Ten other United Methodist health and welfare agencies offer some type of help to unmarried parents.

The original Texas home was born in a brothel in the Alamo city's red-light district in 1895. A notorious Madame Volino, who had lost a child in infancy, was converted to Christianity, and began to take in girls of the street and give them food, shelter, and love. Hard times came, and after a hard struggle to continue her rescue mission for wayward girls, Madame Volino finally asked the Methodist Church to take over the property and continue her work. In the years since, the home has served about 6,000 young women and placed more than 2,800 babies for adoption.

Until last February, the Methodist Mission Home was located in an 80-year-old former hospital building hemmed in by apartments, city streets, and the San Antonio River. For several years, the home had operated at about 98 percent capacity, admitted nearly 200 girls yearly, and had been forced to turn away at least that many others.

On Valentine Day, 1968, United Methodists of Texas consecrated and officially opened the new Methodist Mission Home on a 20-acre site near the Southwest Texas

Methodist Hospital. The new facility, designed to double the home's capacity to accommodate 500 girls each year, cost more than $1,250,000—$700,000 of which was underwritten by the six annual conferences of the state.

The home admitted 253 girls and placed 202 babies in the 1967-68 conference year. Admissions and adoptions already have jumped about 35 percent since the move to the new seven-building campus.

Who are these pregnant girls referred by ministers, doctors, school counselors, welfare agencies, and friends of the home?

A profile of the 250 girls admitted in the last conference year shows that their age range was from 13 to 40. About 55 percent were 15 to 19 years old and 30 percent were in the 20-24 age bracket. Interestingly, the national rate of out-of-wedlock pregnancies is highest not among teen-agers but among women in their 20s.

Last year, the San Antonio home admitted 117 Methodists, 112 girls from other Protestant denominations, and 23 Roman Catholics. They came from Texas, 18 other states, and Mexico. Most were of average intelligence or better; 95 percent were in high school or had completed high-school work or higher; 78 of the 250 were attending college or were college graduates; 63 girls worked full time.

Sixty percent of the 250 girls came from homes where the parents lived together; 37 were the products of homes broken by divorce; the fathers of 29 were deceased (as opposed to only 7 whose mothers were dead); both parents of 48 girls worked outside the home.

Contrary to popular belief, most of these young women are not promiscuous. Most of them became pregnant by young men they had gone steady with and thought themselves to be seriously in love.

"People really raise their eyebrows when the news gets out you're pregnant. Playing the sex game is okay, but don't get caught losing. It's funny. The 'good' girls get burned. The tramps know how to take care of themselves."

Dr. Spencer L. Stockwell, administrator of the home and its 30-member staff, observes that American society bombards its young people with sexual stimuli which encourage permissive sex behavior. "Then we censure and castigate them," he says, "when a young woman becomes illicitly pregnant. Worse, we make little or no effort to help them develop more understanding and control over their instinctual impulses."

The "scarlet letter" mentality—that unwed motherhood deserves punishment—causes some church people to balk at supporting a maternity-care home. "Operating plush homes for loose-moraled girls just encourages immorality," they criticize. "Why should we reward them for the shame they have brought on themselves and their families?"

Dr. Stockwell would answer that churches—which are at least partly to blame by hiding their heads in the sand—should guide young people toward creative and responsible sexual expressions. "At the same time," he says, "we should offer those trapped in destructive sex patterns compassionate healing rather than condemnation—as Christ offered the woman taken in adultery.

"We don't condone out-of-wedlock pregnancy," says Dr. Stockwell, "but try to help the girls gain a sense of dignity and self-worth and to realize it isn't the end of the world." The unwed mother suffers from such guilt and fear that her normal love impulses often turn to self-hate and suicide.

"I tried to kill myself—twice. Then one day the baby moved. Suddenly, I realized I couldn't just stop the world and get off 'cause I was responsible for two lives. That kick woke me up good."

Many of the girls who expect bars on the windows and stern-faced attendants are pleasantly relieved to find the dorms at United Methodist Mission Home neat and homey, with genuinely understanding housemothers and counselors, and fellow residents not unlike their friends back home. In the community-campus atmosphere, the girls build deep friendships and enjoy structured activities with a peer group in the same situation.

After initial interviews, usually including her parents, the new arrival is placed under strict medical care which she may have been avoiding to hide her pregnancy; she will receive weekly checkups throughout her stay. Psychological tests are given and the girl is assigned to a counselor with whom she will learn to discuss her feelings and work out her future plans.

Soon she is taking part in programs which include arts, music, crafts, homemaking skills, typing, shorthand—and, for some, English. Some girls continue their work toward a high-school or college diploma by correspondence courses.

Duties in the dorm, kitchen, and mail department regularly are assigned to all residents. They elect their own dorm-wing officers and choose representatives to a judicial council which helps to formulate and enforce home rules. Two afternoons a week are "town days," when, in pairs, the girls are permitted to go shopping off-campus.

Spiritual life at the Texas home includes morning devotions, weekly Bible-study groups, regular Sunday worship, and monthly Communion in the 150-seat chapel. More than 50 percent of the girls admitted are from Methodist backgrounds, and about 93 percent have some religious affiliation. Many were active in church school (some as teachers), served as youth-group leaders, sang in church choirs, and attended district and conference church camps. Apparently, a solid Christian orientation and exposure to church teachings does not, in itself, prevent unwed motherhood.

The applicant's cost of residential care is $40 a week plus $300 for medical expenses. Only 30 percent of the families pay this suggested amount and some are able to pay nothing. But no girl is rejected for this reason or because of national or racial background. Of the 250 girls admitted last year, 15 were Latin American, 6 were Negro, and 1 an Oriental. The average length of stay is three to four months, but

in one memorable case a young mother-to-be rang the home's doorbell in labor and gave birth to her baby two hours later.

Counseling at the Texas home —and sometimes with outside consultants—helps to reduce the emotional and social hazards of illegitimacy for the mother and child. With individual counseling and group therapy, the unwed mother gains insight into her behavior, sets clearer goals for her future, and develops new maturity. Hopefully, she returns home with a minimum of embarrassment and the knowledge that she has handled a shattering problem in an adult fashion.

One of the happy by-products of many illicit pregnancies is a restored relationship and improved communication between parents and daughter. After the first shock of confusion and hostility that their offspring has gotten them "in this fix," most parents bounce back with loyal support and love.

> *"At first, Mom and Dad walked the floor and wrung their hands and said: 'We raised you the best we knew how! Where did we go wrong?' But they've been great and stood by me all the way. For the first time in my life, I think they really care about me."*

Don Lilljedahl, who is director of counseling, maintains that an illicit pregnancy can be a positive experience—a gateway for creative and responsible maturation.

"Tragic, yes," he says. "But for some, it may be the only way to force them to deal responsibly with their lives. Our culture offers a great many escapes from honestly facing up to ourselves. But a baby, inside you and growing day by day, you don't ignore."

Mr. Lilljedahl, a certified social worker with a contagious sense of enthusiasm about Christian counseling, stresses the importance of treating the whole person to help her reshape her thinking about life and her emotional response to it. Much of the counseling effort, which also has served some of the

Through creative use of her leisure time, the unwed mother finds expression for her talent and learns useful skills such as sewing, cooking, typing, and shorthand. The activities serve a therapeutic purpose which is supported by a program of comprehensive counseling. The girls spend about 1½ hours weekly in group therapy where they share experiences and test their ideas and value systems. As she participates in problem-solving processes, the resident comes to understand the problems which led to her pregnancy.

The home's chapel is open at all times for meditation and prayer. A residence worship committee is responsible for daily devotions and weekly Bible study, and assists in planning Sunday services.

putative fathers, is based on what is called "reality therapy"—that a person can and must be responsible for his decisions and actions.

The counseling director adds:

"We try to help them learn to formulate a system of values, a philosophy, a Christian ethic. If we do our job, there will be very few repeat cases."

It is true, as a general rule, that the girls tend to develop a cooler, more mature attitude toward boys, dating, and sex.

> *"Sure, I'll date, but it won't be the same after this. Moonbeams, gardenias, and that old 'I'll respect you more' bit won't trap me again. If I like the boy, I'll want to know his intentions. If he's out for kicks only, it's 'kiss off, buster'!"*

Without question, the most agonizing decision the girl faces before leaving the home is whether to give up her baby for adoption. But the unwed mother knows from the beginning that only she, regardless of her age, can make the legal decision about her charge. She has been counseled about the options open to her, but not pressured to release the child.

After the baby is born and the girl returns from the hospital, she writes a letter indicating her wishes. If she decides on adoption (last year, all but nine unwed mothers at the Texas home did so), she signs legal papers. Usually within two weeks, an adoptive couple is picked from an approved list of about 100 and called.

As nearly as possible, baby and adopting parents are matched as to national background and physical characteristics such as eye and hair color and complexion. One sad fact is that while there are more out-of-wedlock pregnancies among nonwhites than whites, it is difficult to place their babies.

Qualified applicants are likely to be offered a child in nine months or less. But first there are interviews, personality tests, reference checks, and a home-study survey by a social worker. Applicants must provide medical evidence that they are not likely to have children of their own and must belong to and be active in the same church.

Wealth is not required; families with annual incomes as low as $4,000 have been allowed to take children. What matters most is that each child be placed in a well-established Christian home able to provide a healthy and happy environment for its growing up.

Adoptive parents are not charged a fee but asked to make a "gratitude contribution" ranging from $400 to $800. (Even this plus the amount paid by the girls' families meets only two thirds of the cost of care.) One couple made a pledge of $200 and paid it out $5 monthly.

The young mother never sees the adoptive parents and is given no information by which she could later identify them. But after placement, she is told a great deal about the home where her baby will grow up. She helps feed and dress the baby a final time before it is handed to the new parents in a brief dedication ceremony in a small prayer chapel. Then they go on their way with a 24-hour supply of diapers and formula. The girls try not to think about that car driving away.

> *"I know I'll blubber and cry all over the place. The baby is mine—part of me. But I could never live with myself if I deprived it of having two parents who can love it and care for it properly. I'll have other babies, I know . . ."*

Dr. Stockwell insists that churches are best suited to render effective help to the young women who are the victims of the heartbreaking problem of unwed motherhood. But Protestant churches in particular, he feels, are "dragging their feet" in serving unmarried parents. Protestant agencies provide only 10 percent of the residential maternity care.

Says the United Methodist minister and graduate social worker:

"We leave the problem very largely in the hands of the Florence Crittenton homes, the Salvation Army, Catholic charities, and a few private agencies. We are not even serving all the Methodist girls who need our help."

Dr. Stockwell thinks that United Methodism should make a broad study of the problem. He applauds action by the 1968 General Conference in recommending that at least one more agency to serve unwed mothers be established in each of the five jurisdictions by 1972.

A full-service maternity-care home is definitely a corrective and preventive influence in illegitimacy problems, says Dr. Stockwell.

"In programs with residential care *and* adoption services, we can provide the proper setting for the redemptive work of helping the girl develop new motivations, and renew her faith in herself, in life, and God."

A life redirected into creative Christian channels? Like unmarried motherhood, it can happen in the best, and worst, of families. □

Have Parents-Need Home

Sadly, this describes many children today. Here is how one church agency provides some of them with the love and guidance they need to reconstruct their shattered lives.

By HARRY E. EZELL
Superintendent, United Methodist Children's Home
Ruston, Louisiana

"THESE children have been living on cornmeal and powdered milk," our casework director began, nodding in the direction of three young boys she had just brought to our United Methodist Children's Home for a preplacement visit.

"Their father deserted two years ago," she explained. "We have not been able to find him. The mother is emotionally unstable and simply cannot manage the home, even with an ADC grant and guidance from the department of public welfare. The court has requested us to accept them for care."

While she continued, the three boys, ages 8, 9, and 11, sat in the waiting room. Malnutrition sores splotched their gaunt faces. Scrawny bodies restlessly squirming, big eyes staring fearfully at a hostile world, they easily could have posed for a war-refugee picture.

But these were American children. According to the Child Welfare League of America, there are more than a quarter of a million like them in the United States. From Boston to San Diego, from Key West to Washington's Puget Sound, such children—who have parents but need homes—come every day to the attention and into the care of public and private agencies.

Such children do not fit the stereotype of the sweet, grateful little orphans in clean jeans and pink pinafores. A publication of the

Louisiana Department of Public Welfare describes them as children who "have had experiences far beyond the 'child's world' depicted in storybooks. Some have witnessed and experienced extreme cruelty. Some have been shunted from one relative to another, seeking but never finding someone to cling to and love. Small wonder that these children have ceased to trust anyone. They've learned to expect little from others and to give little in return."

What can be done to help such children? What help do they really need? Here is how we at the Ruston (La.) children's home answer those questions, and how we approach our assignment as a caring institution of the church.

Basic Principles

Psychiatrists speak of threat to the ego (sense of worth, security, identity) as the chief cause of anxiety, and of unresolved anxiety as the chief cause of personality damage.

A child who feels he has been rejected and betrayed fears the world and has little faith in himself. He may either lash out at the world or withdraw behind self-created walls to avoid future hurt and anticipated failure.

Such an attitude, logically, leads him to such conclusions as these: "Don't care. Why try? I'm no good, and I never will be."

Attempted surgery on such a damaged personality is likely to be far more painful than surgery on a damaged body—yet it must be done if the child is ever to find fulfillment and achieve happiness.

Because ours is a church-related agency, we believe that the principles of religion and psychiatry must be combined in the treatment plan. To vastly simplify, the psychiatrist says, "The loss of self-esteem destroys functional integration of the personality." The minister says in reply, "No matter what you are, or what you do, you are infinitely worthwhile, for you are created in the Divine image." We seek through every available avenue to rebuild in both the child and in members of the family a valid concept of self-worth.

To live within any community, whether a town, a school, a family, or a children's home, obedience to certain regulations is necessary. As we seek to rebuild a child's life, striving to heal his spiritual wounds in the way that physical wounds are healed—from the inside—we have to decide which controls must be enforced now, and which may be deferred for future self-acceptance.

Can a boy who is experiencing the spiritual torture of abandonment, or a girl who knows the utter horror of parental rape, be expected to be totally and gratefully obedient, respectful, and orderly? Hardly. The child can accept these social values only as his sense of his own personal value is restored.

Sometimes the apparently inexhaustible patience of the staff—even while controlling where necessary the tantrum, the belligerence, the moody withdrawal—has real healing value. The little girl whose wrists I held in gentle but firm restraint while she wore herself out in a 30-minute rage must recognize deep inside, even if she cannot consciously accept the idea, that I care about her and have some faith in her. Otherwise my own patience could not have endured.

The staff, particularly the houseparents who live with the children, must not only exert essential control but also must understand the spiritual turmoil of which the outward action is a symptom. Like an iceberg, only one tenth of the problem shows.

Other children in the group must understand that unreasonable temper outbursts, "accidental" destruction of property, or almost total withdrawal are stages through which many of them already have passed.

Frequently the relationships between children have far more of a healing effect than does the work of the staff. The battered child is more likely to trust a youngster who has been similarly battered than the adult staff member who has not.

Our agency believes in allowing a great deal of freedom within a context of control. Children live in cottage groups, each with a houseparent. Each cottage has its own cooking, dining, and laundry facilities. Essential household chores are shared by members of the group, for the benefit of all. But children also are individuals with individual problems which only they can resolve, although we try to help however we can.

Sometimes the staff may feel helpless and ineffective in their efforts to help a particular child. Even in those instances, however, we take great care never to express by word or attitude the idea, "You are no good. I give up." In every relationship we try to express faith in the essential worth of the child.

The Safety Valve

"Why did my mother shoot my father? Why couldn't I help her? Why can't I die, too?"

So wrote the 10-year-old girl in a pitiful, tear-blotched, pencil-scrawled note which she slid under the office door one night. Unbelievable pressures of anguish sometimes build up in a child's heart. Centuries-long minutes of night—when he lies rigid in the dark, reliving tragedy, brutality, and rejection in endless repetition—may be more than he can bear. Release must be found, or disaster, perhaps permanent destruction, will follow.

We provide a two-fold safety valve: professional counseling and guided activity. Counseling by people who have trained minds and big hearts is essential. When pressures approach the child's limits of tolerance, the child must be able to open the valve and pour them out. The caseworker in an agency like ours must be able to listen to anything, including sordid revelations beyond the belief of Boccaccio or De Sade. She must be able to hear the acid reactions of scalded souls, and she must be able to guide the bitter waters of rebellion or despair into channels of understanding which will nourish the blighted blooms of personality.

Any caseworker can, of course, go to a psychiatric consultant and lay before him the problem as she and others of the staff understand it. Special testing with professional evaluation is available, too. But, as in many agencies, these resources always are limited and many times

fall short of matching our needs.

Guided activity is the other safety valve. A vigorous session with the punching bag, for example, may help to relieve the frustrations of a day or a decade. (I suspect that even the houseparents use them occasionally.) A free-swinging hammer, as the youngsters, under direction, build a camp house, can be an excellent tool for spiritual restoration. Soaring gyrations above a Trampoline, under the watchful eye of a trained activity director, may enable a child to fly away from his troubles at least for a while, so he doesn't brood excessively about the drunken dad who beat up his mother, or the mother who took him as a small child to a motel room with the strange man.

When a child gets a splinter in his finger, the splinter must be removed before the finger can heal. When a child gets a splinter in his soul, the same principle holds true. You have to get the splinter out. Our counseling and activity programs help get out the splinters.

'Prove It!'

"You're lyin' to me!" The 10-year-old boy looked me squarely in the eye. "You ain't comin' back." We had just announced a one-week trip to a workshop for children's home personnel. In order to convince this boy and others that we would return, we took them into our home and showed them our clothes still hanging in the closets. Study of his case file convinced me that he had no reason to believe that I or any other adult could be trusted. Too many people had lied to him before.

Faith in others, however, cannot be restored until faith in one's self is reestablished. If I cannot believe in myself, what basis is there for believing in others? We try to provide opportunities and experiences for our youngsters that will establish valid self-confidence.

Our children learn to drive automobiles. There is nothing startling about that. Most parents go through this time of tribulation, though not with 20 teen-age drivers. A survey of other child-care agencies showed that less than half allowed children to drive, often citing high insurance costs and the child's instability as the reasons. We believe that in today's society young people who cannot drive will be handicapped economically and, perhaps, emotionally. So, for more than six years, our children of 16 or over have taken driver education and have been licensed to drive.

Our children learn to work, too. They keep their own rooms and have assigned duties in their cottages. They help with meals. In some cottages they help with food planning and purchasing, operating on a budget. Older girls do all their own laundry; older boys do most of theirs. The older teens also hold summer jobs in stores, cabinet shops, or construction companies. They also follow a savings plan and establish savings accounts.

What Lies Ahead?

What will happen to the three hungry little boys who lived on cornmeal and powdered milk, and to others like them?

Our first objective is to restore the home. We will work with the family—and with the minister, the family-counseling service, the vocational rehabilitation service—seeking to restore a stable home to which the child may return. Sometimes, through long, hard, closely co-ordinated work, the child *can* go back home.

But sometimes the family has been destroyed. The child may have come to us after years of family turmoil and instability. Problems may be too deep-seated, too severe to overcome in time for the child to return home. Many of our incoming children are in their teen years. What lies ahead for them?

For a few, after living through a stabilizing period with us, there may be a foster home. Many good people open their doors to homeless children and work with them and with us. The young person then can experience, to the limit of his ability to accept, family security.

Other young people will stay with us through high school, or trade school, or college. Our facilities and our finances currently are taxed to the limit, but when he will work and contribute to his own expenses, we will help him through college.

When formal schooling is completed, we help him find employment. We then turn him loose, always ready to provide counsel when asked, and to welcome him when he wants to come "home" for a visit or a reunion.

We on the staff experience much pressure, shared disaster, and the heartbreak of failure. But we also see families united, and we see children becoming stable and self-reliant. We see the fruits of our work in good citizens and parents—the teacher, the housewife, businessman, mechanic, naval officer, medical doctor—all of whom we gave reassurance and faith while they were living with us. And sometimes we receive letters like this one written by one of our girls, now married and living in another town:

"Dear Pop,

"Trying to put into a letter what I feel about the Children's Home makes me realize how much the home meant to me . . . It provided for me not just food, clothing, and shelter but a great deal of love and concern, the kind a girl growing up needs. I don't know what kind of life I would have had if the home had not opened its doors to me.

"Love,

"One of Your Daughters." □

WHAT IS LONELINESS?

Is loneliness a cloud,
Moving solitary-silent in the sky?
Or is it standing weary
On the battlefield midst
Comrades dead and dying?
Is it walking in the rain
And darkness in a strange city,
Or even in the sunlight of this town,
With friends-to-one-another
Passing by in laughter?
Is it a forlorn hitchhiker,
Suitcase tied with string,
Face sunburned, staring hopeless-eyed
At unheeding travelers?
Is it the moaning of a train whistle
In the middle of a dark country night,
Pleading with the lights of farmhouse
windows?
Is it, driven by the power of searching,
The incomprehensible sight of others
Complacently yawning in their hands?
Can it be that loneliness is God
When a man turns away?

—*Louis D. Palmer*

✣ ✣ ✣

Looks at NEW Books

ON SUNDAY evening, February 20, 1966, Episcopal Bishop James A. Pike found two postcards lying at a 140-degree angle between the twin beds in his bedroom. He was surprised and puzzled because he had never seen the cards before. Further, he had been away for a long weekend, during which the apartment had been thoroughly cleaned. Other unexplainable things followed, and their nature all pointed to the bishop's son Jim, who had taken his own life on February 4.

Bishop Pike was in England on church business at the time, and he sought the counsel of Canon John Pearce-Higgins, vice-provost of Southwark Cathedral, who was, he knew, a student of psychic phenomena. This led to a series of remarkable sessions with an English medium and, later, in America with the Rev. Arthur Ford, Disciples of Christ minister, who was one of the founders of Spiritual Frontiers Fellowship. One of the sessions with Mr. Ford was televised.

The Other Side (Doubleday, $5.95), written with the help of Diane Kennedy, is Bishop Pike's personal record of his struggle to save his son from drug addiction and his attempts to understand what was happening after the boy died.

The bishop is a man with a distinguished background in law and investigation as well as theology, and he is an original and courageous thinker. In fact, he was so forthright about his theological views that some of his fellow bishops accused him of heresy. This led to his leaving his church responsibilities and joining the staff of the Center for the Study of Democratic Institutions.

Did he really communicate with his dead son? Or did his emotional state simply lead him into thinking he did? Among Christians, as among others, the answers to these questions will differ. The bishop admits that he does not *know* and cannot prove that he has talked to Jim on the Other Side. But to the question, "Do you believe . . . ?" he answers firmly: "Yes, I do."

A more matter-of-fact view is taken by medium **Arthur Ford** in ***Unknown But Known*** (Harper & Row, $4.95). Tracing the history of psychic phenomena, he sees no conflict between it and science or the Christian faith.

Cross the Mississippi into Missouri, Iowa, or Minnesota, and the landscape changes abruptly. Everything is bigger, rougher, the sunlight starker. The sky becomes equal partner with the land, the wind an insistent living presence.

It is how this vast land that stretches across the mountains to the Pacific shaped the lives of the people who came to tame it that Nebraska-born **Wright Morris** seeks to capture in ***God's Country and My People*** (Harper & Row, $10). He is a gifted novelist and a sensitive photographer, and he succeeds stunningly. This is a remarkable book, revealing the nature of a people primarily through their artifacts.

The man was a long-time resident of socially exclusive Grosse Pointe, Mich. "You know," he said, "there's so much *potential* here. There's so much essential *decency*. Most of them *are* nice people, and there *is* a great deal of wealth and power. If only—some day—in some way—this potential could find a means of expressing itself in some important way. Then—" His voice trailed off.

"Meanwhile," says **Stephen Birmingham** in ***The Right People*** (Little, Brown, $10), "Grosse Pointe floats among the restless seas outside."

On the surface, *The Right People* appears to be one of those books that really don't deserve the paper and ink spent upon them. But underneath Birmingham's deadpan, one-dimensional view of the people who are "society" and "real society" in this country are razor-sharp edges.

"The story of Eve is in a way the story of the earth's most pathetic woman, cursed and punished for something she never fully understood, placed alone in a garden with a man who was a stranger to her, forced to make-do without a mother's patient instruction, and the devil always seeking to make her stumble."

When Virginia **Cary Hudson** taught the Deborah class in her Kentucky church Sunday school, attention didn't wander. For her the Bible was not so much a record of how God had revealed himself to our fathers as a guide to the way he reveals himself to their children, and she spoke as naturally, casually, and frankly about biblical personalities as she did about her neighbors.

Close Your Eyes When Praying (Harper & Row, $3.95) is taken from her lesson notes, which she wrote out fully. Hopscotching through the Old and New Testaments, it burrows into the private lives of saints and sinners, not fearing to quarrel with Bible commentators.

Readers who first got acquainted with Virginia as a little girl through *O Ye Jigs & Juleps*, which was a best seller, will find the mature Virginia just as full of unquenchable high spirits and salty humor. Here is the Bible revisited with a woman who finds it as relevant and interesting as

this morning's newspaper or a bit of gossip over the telephone.

In some communities sex education in the public schools is accepted as another "fact of life." But in many another community, the idea is highly controversial.

In 1966 a group of headmasters of independent schools gathered to consider their schools' responsibility in this vital area, and the results of the discussion form the basis for ***Sex Education and the Schools*** (Harper & Row, $4.50), edited by **Virginia Hilu.**

Four panel members differed. Mary S. Calderone, director of the Sex Information and Education Council, and Alan F. Guttmacher, president of Planned Parenthood, both physicians, said the schools must offer courses in sex education. Millicent McIntosh, Barnard College president emeritus, was concerned with the conflict when the school takes over what has heretofore been a parental responsibility. The Rev. Richard P. Unsworth, chaplain at Smith College, looked at the question in the context of current morality. The headmaster's views came out in the questioning.

People who live where the matter remains controversial will find this book illuminating.

Every president of the United States has concluded his oath of office with the words: "So help me God." No president is required by the Constitution to utter these words. They are not part of the constitutionally prescribed oath, but they are traditional, and although this is written before Richard M. Nixon's inauguration, it is probably safe to assume that he will utter them, too.

What the words have meant to the various presidents is something we can't know, but **Edmund Fuller** and **David E. Green** have researched the records and make some guesses in ***God in the White House*** (Crown, $5.95).

I think they skate on some extremely thin ice when they rank the presidents as "most religious," "moderately religious," and "least religious." However, United Methodists who are willing to go along with such an arbitrary listing can rejoice because the "most religious" presidents include Methodist William McKinley as well as Andrew Johnson and Rutherford B. Hayes, both of whom worshiped as Methodists. In fairness, I must report that Ulysses S. Grant, who also attended Methodist services, is listed among the "least religious" presidents.

The authors make no forecast about Richard Nixon. They quote Lyndon Johnson as saying: "No man could live in the house where I live and work at the desk where I work without needing and seeking the support of earnest and frequent prayer." A member of the denomination now known as the Christian Church since his youth, he attended a greater variety of Washington churches than any other president. In fact, no Washington minister or priest was ever sure he would not find President Johnson sitting in his congregation any Sunday morning.

By the time the 1968 political conventions ended, too many Americans felt they had not been listened to, and that they would have no real choice when they went to the polls in November.

Both parties are going to have to show more sensitivity to shades of opinion within their ranks, as well as in the public as a whole, if they are to reclaim these loyalties—if indeed they can be reclaimed.

Such sensitivity does exist, though, among some professional politicians. For proof turn to ***Alarms and Hopes*** (Harper & Row, $4.95) by U.S. Senator **Fred R. Harris**, a Democrat from Oklahoma, and ***Not Quite So Simple***

"be specific!"

is not always good advice

Today it's wiser to **be general.**

When the world spun more slowly, and political change was so gradual as to be almost imperceptible, those who purchased annuities for lifetime income could safely elect specific mission projects to benefit after their deaths. One could designate $2,000 to build a clinic in Borneo or $5,000 for a church in Rhodesia, and rejoice that after death his Christian stewardship would be perpetuated just as he had planned.

Today, the upheavals of independence and national self-determination frequently make it impossible for such specific projects to be carried out. The wise annuitant selects a **field of service,** and leaves the specifics in the hands of the astute administrators of the World Division.

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Liberia

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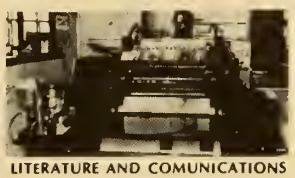

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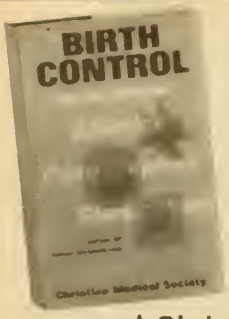
THE CONTROL OF HUMAN REPRODUCTION



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Partial List of Contributors

Justice Tom C. Clark, *U. S. Supreme Court;* Christopher T. Reilly, M. D., *Gynecologist;* V. Elving Anderson, Ph. D., *Geneticist;* John Warwick Montgomery, Ph.D., *Theologian;* Orville S. Walters, M.D., Ph.D., *Psychiatrist;* Bruce K. Waltke, Th.D., Ph.D., *Old Testament Scholar.*

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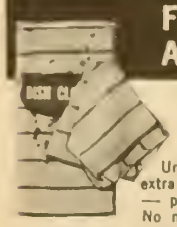

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(Harper & Row, $6.95) by Republican Senator Mark O. Hatfield, of Oregon.

Both men represent views ignored in their parties. Senator Harris is concerned with the hopeless Negro, the apprehensive white, the despairing poor, and the alienated young. Senator Hatfield went on record against the war in Viet Nam as early as 1965 when, as governor of Oregon, he refused to vote for a resolution passed at the National Governors' Conference that backed the administration's conduct of the war.

Both men agree, however, that working politicians who want to act both responsibly and effectively must avoid the tendency to oversimplify. The goal is to understand the shades of right and wrong complicating every issue and refuse the easy compromise of an abstract solution, says Hatfield.

Whatever your impression of Chicago was after the disastrous and tragic events of last August, the Windy City beside Lake Michigan is not all bad. Nor is it impersonal. The reason is its citizens. Two of the most vocal are a mournful-sounding news commentator named Len O'Connor, who can make "his honor the mayor" sound like a dirty word, and a newspaper columnist named Mike Royko, whose irony can slash through mountainous tangles of red tape, bureaucratic injustice, and human intolerance.

Someday I hope O'Connor's choicest scripts get into book form. Some of Royko's *Chicago Daily News* columns have, and now you can read aloud from ***I May Be Wrong, But I Doubt It!*** (Regnery, $4.95) just as Chicagoans do from the *Daily News* when they get to Royko's column almost any evening.

Every city should have such abrasive, stimulating, baleful-eyed newsmen looking out for its soul.

Sten H. Stenson, chairman of the department of religion at Smith College, is the winner of the 1968 Abingdon Award for the religious book "that most effectively communicates the Christian faith in fresh and forceful terms." His book manuscript, ***Sense and Nonsense in Religion***, will be published by Abingdon Press April 14, 1969.

Dr. Stenson has received a check for $5,000, half of it representing an outright prize, the other half an advance against royalties. Judges in addition to the Abingdon editorial staff were Martin E. Marty, professor of modern church history at the University of Chicago Divinity School, who also is an associate editor of *The Christian Century* and coeditor of *Church History*, and Roger L. Shinn professor of applied Christianity and dean of instruction at Union Theological Seminary.

The award is the first in a cycle of yearly awards established by Abingdon. The 1969 award will be for a general book manuscript, the 1970 award for a children's book.

Abingdon Press is receiving manuscripts for its 1969 Abingdon Award until March 1. This $5,000 award is offered for "the general book which in the opinion of the judges contributes most significantly to man's understanding of himself or of his role in relationship to the issues confronting society."

The judges, in addition to the staff at Abingdon, are Max Lerner, professor of American civilization and world politics at Brandeis University, and television comedian Steve Allen. Lerner, the author of a syndicated newspaper column, has written numerous books, including *America as a Civilization* and *The Age of Overkill.* Allen, a talented pianist, composer, and writer, is the author of *Letters to a Conservative* and *The Ground Is Our Table* as well as other serious works in poetry and the short story.

Information on the award, and entry forms, can be obtained from Award Editor, Abingdon Press, 201 Eighth Avenue, South, Nashville, Tennessee 37203.

Larry Eisenberg, on the staff of the United Methodist Board of Evangelism, is looking for contributions to a book that will be called *I Love to Tell the Story.* He is preparing it for Association Press and says that while the title is inspired by the title of an old familiar hymn, the book is intended to be inspirational in contemporary terms, dealing with the issues of life today and reflecting the ecumenical spirit.

An award of $250 will be given for the best contribution. There will be a second prize of $150 and a third prize of $100. Association Press books will be awarded to the authors of all other contributions included in the book.

Contributions must be postmarked not later than March 1 and should be addressed to Larry Eisenberg, in care of Association Press, 291 Broadway, New York, N.Y. 10007. Contributors may submit any number of stories.

Associate Editor Ira M. Mohler wants me to tell you it is not too late to provide food and shelter for songbirds wintering in your area. He has been reading the new, expanded edition of **John K. Terres'** ***Songbirds in***

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Your Garden (Crowell, $6.95) and says it will help you do it properly.

This is the complete reference book on feeding, sheltering, watering, and protecting birds. Further, reports Ira: "Terres writes with contagious enthusiasm as well as with helpful hints and interesting facts. His knowledge of birds and how to attract them to your garden is extensive. He writes in an easily read style, and there is an interesting or amusing anecdote on almost every page—many of them attractively illustrated. Following its suggestions can make bird-watching a year-round pleasure."

Children, from four-year-olds to those who are in the early grades, will warm quickly to a colorful new series of Bible picture books from Augsburg Publishing House. The art, by **Reinhard Herrmann**, is realistic without being sentimental, and modern in feeling without being too abstract. Paul T. Martinsen has put **Rudolph Otto Wiemer**'s German text into simple, beautifully structured English. And each book is only $1.75.

The five titles in the series are: ***Noah's Ark***, ***Joseph and His Brothers***, ***Joseph in Egypt***, ***Jonah and the Big Fish***, and ***The Prodigal Son***. This last book is illustrated as if the story were happening today. The others retain their original biblical settings.

Novelist **Richard Bissell**'s vice is travel. When the fever strikes, he abandons all serious purposes, grabs his wife, the dog, and as many of his kids as he can get loose from school and other commitments, and takes off in the family station wagon.

How Many Miles to Galena? (Little, Brown, $7.95) is his humorous record of Bissell journeys in America: from South Norwalk, Conn., to Fairbanks, Alaska; to small towns in Iowa, North Dakota, Florida, and Maine; to big cities like Boston, Philadelphia, Washington, Chicago.

Galena, Ill., is just across the Mississippi from Bissell's hometown, Dubuque, Iowa. Like Mark Twain, Bissell has been a river pilot; like Twain, he is witty and irreverent. *How Many Miles to Galena?* has thoroughly American tang and flavor.

How people from everywhere came to a new world, and how it turned them all into Americans, is the theme of ***The Landmark History of the American People From Plymouth to Appomattox*** (Random House, $3.95). Written by distinguished historian **Daniel J. Boorstin** in lively, informal style, this well-illustrated book is an attractive and informative history for young people. —BARNABAS

Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

NOVELISTS, like preachers, must always have their antennae up to catch the vibrations set up by current issues of the human race. When they fail to respond to these signals, their offerings are of limited general interest with answers not relevant to the real questions of the times.

But sometimes the novelist is oversensitive and rushes into print with something not very well thought through. Had he delayed until the signals were clearer or held within reasonable bounds, it would have made his book more readable, more interesting, and, hopefully, more significant.

Publishers from time to time put out a book in paperback for reviewers because they think it is bound to be a best seller. *Lippincott* is betting on **ONE BEFORE BEDTIME** by **Richard Linkroum** (***$4.50***) with the reasonable assumption that the most critical problem of the '60s is race. The book deals with that subject in a rather fresh and unusual way.

The boy who tells the story grows up in the small town of Makepeace not too far from Chicago. He has a sister, Peggy, who often looks "like she just fell off the rear end of a motorcycle." She is an intellectual, interested in the real issues of the day, and she plays a guitar and sings folk songs.

Jeff Baxter is a boy just returned from Viet Nam who does not want to go back to the farm. He stops in Makepeace one day to buy some razor blades and gets a job in the drugstore because Peggy's father likes him and Peggy's brother thinks he would do. Peggy and Jeff soon fall in love and are engaged to be married. Then a dramatic thing happens.

Peggy's father fixes up a pill for Jeff which he says will help clear up a skin infection. But the pill changes Jeff from white to black and, to all practical purposes, he is a Negro. He hides out a while, hoping that the discoloration will wear off, but it doesn't. The county medical officer, Dr. Robinson, does not know how to deal with it. Neither does anybody else. Now Jeff moves into the black man's world without any preparation.

The rest of the book relates how the color of a man's skin changes his social life and personal attitudes. It is a real problem for Peggy whose parents cannot understand why she should ever think of marrying a Negro. She doesn't think it makes any difference. She insists that if she loved Jeff white, she will continue to love him black. Peggy, however, has to come to terms with the truth that Jeff is not the social reformer that she is and finally he demands and claims his right to be himself, and she finally adjusts to reality.

The book is never dull. It tells the story from different points of view. While it is somewhat contrived and artificial, it shows one man's attempt to deal with this deep and unrelenting problem that haunts all life these days. Some of the characters do not quite ring true, and there is a tendency to offer slick answers and too-easy solutions.

The book will never be as earth-shattering as the publisher implies on the cover. However, it is an attempt to probe the human situation, and even when you dismiss the plot as far-fetched, there will be some light shed on what black and white actually means.

MORNING, NOON, AND NIGHT by **James Gould Cozzens** (***Harcourt, Brace & World, $5.95***) got my attention immediately because Cozzens seems to be a major novelist and, I feel, almost anything he writes will be worth my time.

However, he does have a habit of putting sentences in parentheses, which is mildly irritating to me—it does not seem to advance the story or to add to the pleasure of reading.

This is the story of Henry Worthington who comes from a prosperous New England family of scholars to head a successful management consultant firm. Henry attempts to tell us what he has learned from life. He tries to recapture the way he felt in his youth and to make allowances for other youthful attitudes and actions. Little things that were not important at the time suddenly become significant, and experiences which seemed too important or too tragic assume their rightful places in relation to the whole story. Two men talking about the experiences they have had and what they went through, frankly describing some lusts, ambitions, and idealisms of their lives, can come out with something like this.

Cozzens has ideas about a good many issues of life. He knows something about theology, and he can speak of the church as if he had been a part of it. His is a roaming kind of intellectual curiosity that takes him from business to teaching, to clergy, to the best families and the ordinary ones. It is a vision of life not confined to a particular class.

There are a number of sexual references though I did not find these offensive. The book will have some dull passages for some people—a long discussion of memory and its mystery, for instance, but I found this very rewarding. It is the only novel I have read in many a day that found me marking particular passages and quotes I wanted to preserve.

As I think of these two books together, I cannot escape the impression that *One Before Bedtime* is pretty thin compared to *Morning, Noon, and Night*. The first one depends more on events and actions and unusual occurrences. The second one puts its faith in the portrayal of human life and offers more depth and solid worth. For relaxation at the close of the day, give me *One Before Bedtime;* for insight into the meaning of life and human nature, I choose *Morning, Noon, and Night*. This will give you a general idea which one to pick up if you can take only one. But the book that goes into my library will be the one by James Gould Cozzens. □

Games to Make.

Fish Flip

FOR THE Fish Flip, cut the bottom from a heavy paper cup (the kind used for coffee and other hot drinks) to form the open mouth of the fish. Press one side of the cup flat so that the fish will not roll. For the fins and tail, use the handles from paper cups. Fasten these to the body of the fish and paint or color the fish yellow with black markings on the fins and tail and black circles for the eyes.

To play, place the fish on the floor. The players take turns trying to flip three marbles (one at a time) into the mouth of the fish from a distance of two or more feet. If the marble goes in the mouth and comes out the other end of the fish, score one point. The first player to score 15 points wins.

Panda Pitch

A SMALL cardboard box in which cupcake or muffin papers are sold is perfect for making a Panda Pitch game. The box lid forms the panda's head and ears, while the box flaps make the paws or arms. Color or paint the entire panda black except for the ears, paws, and feet, which should be white.

Then cut the bottoms off three paper drinking cups to make the disks to toss to the panda. The disks may also be painted.

To play, stand three or more feet away from the panda and try to toss the disks, one at a time, so that they land inside the cardboard-box panda. Score one point for each disk the panda catches. The first player to score 10 points becomes winner of the game.

Games to Play...

By CHAUNCEY MOBBERLY

Fox in the Box

TO PLAY Fox in the Box you will need a small cardboard box and seven bottle caps. Using poster paint, watercolor, or crayon, mark a numeral 1 on the inside of six of the bottle caps. On the remaining cap print the word "fox."

To start the game, place all seven bottle caps inside the cardboard box and shake well. The first player draws, one at a time without looking, as many bottle caps as he wants and scores one point for each bottle cap which has a number 1 in it. If the player draws the bottle cap with the word "fox" on it, he loses all his score for that turn. A player may stop at any time before drawing the fox and keep what points he already has earned.

After each turn, place the bottle caps back inside the box so the next player can have his turn. The first player to score 20 points wins.

Stack the Cups

YOU WILL need five paper drinking cups and a small piece of cardboard to make your Stack the Cups game.

Fasten one cup to the small square of cardboard to make the target cup. The target cup and the other five cups may be painted different colors or left unpainted.

Players place the target cup on the floor and then take turns trying to drop the other four paper cups (one at a time) inside the target. A player should stand directly over the cup on the floor and drop the cups from about a "waist high" distance.

For each paper cup which the player succeeds in stacking inside the target cup, score one point. The first player to score 10 points is the winner.

SELECTED BITS FROM YOUR

Letters

'Insult to the Holy Birth'

MRS. WILSON L. RICHIE
Minister of Music
United Methodist Church
Georgetown, Ill.

I am writing to protest the front cover of the December, 1968, issue—*Madonna and Child* by the Rev. Richard Bauer. I consider this an insult to the Holy Birth and to the Christ we are supposed to lift up. He is not an abstract being; why should a minister and his art make him thus? If a person is judged by his conversation, I would say an artist might also be judged by his art.

What has happened to the beautiful art that appeared in TOGETHER's early issues? I have kept all my copies and have noted a gradual deterioration in both art and subject matter. It reads about like *Newsweek*, and I feel strongly that a Christian magazine should have something more to offer its readers. I dislike having to apologize for our TOGETHER, for I cannot defend it in its present decline.

I love soul music and soul art for a thing of beauty is a joy forever. Please, let us not have any more hazy, far-out pictures in our magazine, or there will be some subscriptions not renewed.

'Almost Sacrilegious'

MRS. H. M. PRIDHAM
Cowpens, S.C.

I do not know how many readers will waste six cents to tell you how horrible your December cover is, but I remember the old admonition: The reason evil triumphs is that good people do nothing. I make no claim to unusual goodness, but at least I have nerve enough to protest what seems to me almost sacrilegious.

This picture would be crazy at any time of year, but to use it at Christmas and call it *Madonna and Child* is unforgivable. It puts a supposedly religious magazine in a class with the modern hippies, Yippies, miniskirt wearers, and pot smokers. They all claim reasons and explanations for what they do.

I don't know what you paid for it, of course, but if the Rev. Richard Bauer gave it to you, you and unfortunately your readers got stung, and another year for a lovely Christmas cover is lost.

I have not been able to find in my King James Bible any reason to believe that Mary was enveloped in such a nightmare at the time of the birth of her Son.

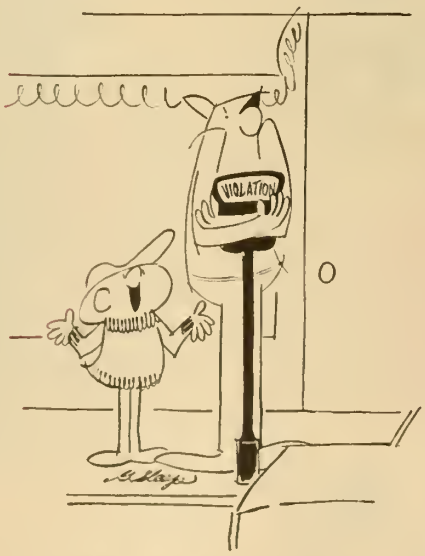
A First-Grader's Work

MRS. R. C. MATCHETT
Wilmington, Del.

Surely there could have been a more symbolic Christmas picture than the so-called *Madonna and Child* on your December, 1968, cover. Why, even an ordinary Christmas greeting card has more to offer than this. It seems a pity that the artist wasted all his time and talent on such a conglomeration of color. And it is more pitiful that other people admire it. It is just as ridiculous looking as the work of a child in the first grade.

And those other paintings, *Incarnation of Man* by the Rev. Don M. Fife and *From Darkness Into Light* by Asa E. Lowe, inside the back cover, are all in the same category.

What is our church coming to if this kind of daubing is offered to TOGETHER's readers? I find this modernistic art an insult to Christianity. It makes a mockery of the true Madonna and Child.



"I really enjoyed your Sunday-school lesson, Mr. Rogers, about how the Lord wants all of us to set a good example."

Sistine Madonna Still Beautiful

MRS. R. J. LETH
Neosho, Mo.

When the December issue of TOGETHER came, I glanced at it and thought, Why should TOGETHER have the picture of a chicken embryo on its cover? After I read the explanation of what the picture was supposed to be, it still looked like a chicken embryo but I could see a faint resemblance to human forms.

Our literature is being filled with obscenity, our music is becoming hideous noise, and now our art is becoming just plain ugly. I do hope they cannot tamper with nature's beautiful things. So far, we can still enjoy the flowers as they grow, the birds and butterflies in their splendor, but how long can that last?

Yes, I am a senior citizen, and I still think the Sistine Madonna is beautiful.

'Vivid, Moving Painting'

MRS. ROBERT W. CARROLL
Granby, Conn.

I received the December issue of TOGETHER today and instantly experienced that sense of "groping" which your *After-Hour Jottings* editor mentioned when looking at *Madonna and Child*. It is a vivid and moving painting.

Four Essential Elements

A. LESLIE POTTER, *Pastor*
Bowens Corners United Methodist Church
Fulton, N.Y.

Larry A. Jackson, in his *Formula for Relevance* [November, 1968, page 18], is apparently unaware of what a pastor means to his people.

He recommends new studies, new programs of action, and a new weekly schedule for the renewal of the church. Most ministers would be glad to promote all of these—if we could get our people to support them. I would be happy to worship or study at 3 a.m., if they would come.

Mr. Jackson finds church dull and irrelevant. In every institution or movement his "intelligent person" could find plenty of dullness and irrelevance—in politics, fraternal orders, civil-rights groups, and in educational institutions, certainly. We must always fight these human foibles, but we cannot escape them.

At the same time, we need an appreciation of the church. Yet, its architecture is visible at all times, but its most essential services are not. Pastoral services and Christian fellowship in

time of need are mostly out of sight. Their value is infinite.

The church always will need renewal and Mr. Jackson is rightly concerned about schedules, programs, emphases. These come and go. But there are four elements which have persisted through the centuries: corporate worship, the preaching and teaching of the Word, the personal services of the pastors, and opportunities for service.

Intelligent people need these four, and the church had better provide them.

More Than Spiritual Needs

MRS. TOM HINMAN
Fremont, Calif.

I have been a subscriber to your magazine for nearly five years and have enjoyed every issue. Lately, however, I have been disturbed by some of the letters to the editor. If they are an accurate guideline of your readers' feelings, you must be fighting an uphill battle with the ultraconservatives.

Your magazine often has given me the support I have needed in many situations, and I give you credit for keeping me in The United Methodist Church.

Local churches are terribly busy building up membership and having Bible classes and seem very content to serve man's spiritual needs while ignoring the fact that he has a body. Whenever I grow discouraged, I try to remind myself that this is not what the whole church and its leaders stand for.

Keep up the good work—in spite of the opposition.

Can Technology Do It?

WALTER G. WELLS
Summit, N.J.

Your November, 1968, article on conservation, its goals and significance, and the picture essay on the immediate results of our failure to respect our environment are a good beginning. [See *What Are We Doing to God's Earth?* page 32.] Unfortunately, you sum up the problem by assuming that since technology has produced this mess, technology can remove it. Possibly this is so—but only if our attitude toward our earth undergoes a drastic shift. The earth is our home, our garden, our wilderness; not our mine or dump.

The solution to the problem of disposing of the unsightly residues of our "effluent society" is not your incredible suggestion to fill canyons and wastelands with trash. There is no wasteland save what man has created. Where man is not, is not wasteland but wilderness, with a worth apart from and a worth for man? Wilderness cannot become a dumping ground only because man has no other "use" for it.

Trash disposal is, as your photographs

Guatemala: World Neighbors' President and Founder, Dr. John L. Peters, congratulates Pedro (center) on his fine chickens. This is part of the Chimaltenango Project, in an area containing 645,000 persons, much of which is open only to foot travel or horseback most of the year.

Will Chickens Save the World?

Well, not exactly. But for Pedro, a few chickens saved *his* world. Pedro has three children, no education, a few acres of ground to farm, barely survives.

Here is what chickens did for Pedro: as a part of our Chimaltenango project, we loaned him the money to buy a flock of chickens, and our field worker patiently taught him how to tend his baby chicks, and later prepare them for marketing.

Soon Pedro will be able to increase his flock. Then with a little money to buy fertilizer and better seed, he will double his crops and try raising rabbits and apples on his once primitive farm.

And—vital to his family—his children are now eating meat and eggs, receiving precious protein . . . and Pedro has *confidence* that he can help himself, thanks to the help of World Neighbors.

In the little community where he lives in Guatemala corn is the main crop—has been for centuries. But the soil is worn out and corn has little protein. So 50% of the children die before reaching the age of ten, and nearly everyone suffers from protein deficiency.

World Neighbors has been working in such less developed areas since 1952, implanting the self-help desire, not passing out free soup.

Our job is to help a man like Pedro *want* to better himself, and then show him how it can be done through rotating loans, disease control, proper use of fertilizers, diet, sanitation, vaccinations, animal care . . .

Your $10 or $100 "invested" in World Neighbors multiplies, works hard . . . as a hand up, not a handout, *implanting the self help incentive.*

Won't you join with a small, but thoughtful number of concerned individuals, who support our work, and receive special reports of projects in 21 countries of Asia, Africa and Latin America?

We probably won't save the world from hunger and poverty, but here and there our workers are turning on lights in dark corners of the globe.

☐ Yes, I want to "invest" in your self-help program.
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DIRECTOR OF TREATMENT SERVICES needed for Methodist agency serving children and youth. Administrative supervision of foster family service, group homes, outpatient counseling center for children and families and assist in the planning for a new high-rise residential treatment center. Long established agency moving all services into the City of Chicago with a full package of child and family services. Qualified person must have graduate degree in social work or psychology and supervisory experience with an interdisciplinary team.
Write D. Coyd Taggart, Lake Bluff Counseling Center, Room 1023, 77 West Washington Street, Chicago, Illinois 60602.

HELP WANTED

MINISTER OF MUSIC—WELL-TRAINED as organist and choirmaster; duties to include training and directing chancel, youth, children's choirs for large urban Methodist Church with traditionally good music, Jacksonville, Fla. Please supply resume of experience and training to: The Rev. Rudolph McKinley, 819 Park St., Jacksonville, Fla. 32204.

WANTED IMMEDIATELY MINISTER OF Education or Director of Christian Education for large urban church in Jacksonville, Fla. Comprehensive educational program with emphasis on youth ministry. Modern church building and excellent facilities. Please supply resume of experience and training to: The Rev. Rudolph McKinley, 819 Park Street, Jacksonville, Fla. 32204.

MISCELLANEOUS

VISIT LOVELY LANE THE Mother Church of American Methodism and the Museum of the Methodist Historical Society, St. Paul & 22nd Streets, Baltimore, Maryland 21218.

attest, a serious problem. I particularly liked the picture of the paper with the words "Suburban Living" blown up against a fence. This speaks volumes. Trash production in the U.S. is increasing even faster than the population. The time has arrived when it is no longer possible to throw anything away. The sheer bulk and offensiveness of our discards—automobiles, food containers, industrial residues, sewage—means that whatever one person throws away lands in another's front yard . . . or lungs. Any solution will be dependent on reducing the quantity of our "GTP"—Gross Trash Production—a discipline that admittedly will cut across a whole spectrum of our economic assumptions. But we must do it. Let it be remembered that man is the only species whose presence can and has so befouled entire islands, rivers, and lakes that, quite apart from the aesthetic loss, some already have become incapable of supporting life itself.

Conservation and awareness of the dangers of overpopulation are closely related. The conservation ethic suggests that there is an optimum population density for man. Beyond this density, many may initiate an irreversible decline not only in the quality of life but also in the availability of resources with which to sustain life. There are indications that this sequence already has begun.

Within limits, man does have the ability to plan his future and that of his environment. At least he is aware of the choices that he can make. Life's quality is capable of betterment only if the number of options remains open. It is difficult to imagine anything but further and further restrictions on the number and quality of such options if all our earth is fashioned for the single purpose of becoming a breeding pen for man.

Don't Overlook Churchgoers

W. H. MORFORD, *Retired Minister*
Corunna, Mich.

I read with great interest *Churches Try New Radio and TV Techniques* [November, 1968, page 4] by Martha A. Lane. It was a timely and comprehensive presentation of a neglected subject.

God made possible the mass media, but the church too long has neglected to feel a stewardship in the field of communications.

Miss Lane says: "Many religious programs have been designed for, or appeal only to, churchgoing people." This is true, but the churchgoing people should not be overlooked in the mad scramble to make everything relevant. The churchgoing people pay millions of dollars each year to keep religious programs on the air. Even TRAFCO [United Methodist's Division of Television, Radio, and Film Communication] must rely upon the churchgoing people for funds to experiment with.

Having spent 20 years in religious radio broadcasting, I have felt that the mass media are massive enough to give some time to the hymns that so many people like and at the same time to programs for people who have not yet found the church and gospel. While a program like *Night Call*, in one of the new formats, may render a great service, it can only be a service project of the church. It cannot be the church nor support itself.

Experimental programs are very much needed. But the financially self-supporting programs come from the grass roots and find a way into the appreciation of their listeners.

'Excellent Report,' He Says

HARRY C. SPENCER, *Associate General Secretary*
Division of Television, Radio, and Film Communication
Nashville, Tenn.

Thank you for the excellent article on radio and television methods which Martha A. Lane wrote as TOGETHER's November, 1968, report on *The Church in Action.*

I think it should be noted that the *Night Call* program was possible only because of co-operation in The United Methodist Church and the special assistance of the National and Women's Divisions of the Board of Missions, each of which contributed $50,000 to TRAFCO to help cover the expenses of the broadcasts.

All of us who are interested in this special ministry are grateful for your insight into the problems of using mass media for the church and your sympathetic understanding of our efforts to use these methods to present the meaning of the Christian faith to our fellow Americans.

Not a Case of 'Either-Or'

A. RAY NEPTUNE
Medford, Oreg.

It was encouraging to see the warm response of your readers to the article *Where Have We Gone Astray?* [September, 1968, page 16] as reflected in the comments in your November and December *Letters* columns. It indicates the concern of a great many churchmen that the church seems to be losing much of its religious fervor, the element that makes service to humanity genuine.

It is unfortunate that some, like Jim Taylor of Othello, Wash., seem to think that "saving souls" is an alternate for serving humanity. In reality the consecration of the soul is the spark

that sets service all aglow. It is not a case of "either-or," as Mr. Taylor implies, but "both-and."

A group of young people who were studying the matter of service came up with this answer: "Love of neighbor is an overflow of love for God."

'In Full Agreement'

HENRY HEINOLD
Westerly, R.I.

One of the outstanding opinions on Christianity I have ever run across appears in the *Letters* pages of your November, 1968, issue under the title *True Church Not Astray* [page 68]. It is a Christian philosophy. I am in full agreement, and I believe there was never a better time than the present to put our religion in the right perspective.

Letter Cleared Her Thinking

MRS. GRACE M. KING
Hermosa Beach, Calif.

Jim Taylor's letter, *True Church Not Astray,* in the November, 1968, issue cleared my thinking on the issue of "The Church." I have believed as Mr. Taylor does but never have been able to express the idea so clearly.

My loyal attendance at the local church and my continued struggle against the "establishment" always have been a puzzle to my friends. Now Mr. Taylor has said it all. I am grateful.

Both Rich and Poor Involved

MERLIN M. PAINE
San Diego, Calif.

In the December, 1968, issue, the article *Emphasis on Reconciliation* does not emphasize reconciliation as it might. The responsibility of the rich is outlined rather well, but the responsibility of the poor is not outlined so that any "reconciliation" is suggested.

Bishop James K. Mathews is quoted as saying, "The passage [the Sermon on the Mount] fairly seems to bristle with demands for social justice and kindness. Think what it might mean if we expose ourselves to its demands, take it in all seriousness, and enlist our lives in acts of reconciliation. This emphasis links word with deed."

I agree. But I still wonder how Bishop Mathews pictured the hearers of Jesus. Was Jesus talking to the rich or to the poor—or to both?

I am sure that the rich were not excluded from the crowds that followed Jesus, but I am equally sure that the majority were poor. Then what was Jesus telling poor people when he told them that it was hard for the rich to enter heaven? Was he telling them they should boycott the rich in order to get their share of riches? Or was he telling the rich and poor alike that *coveting* riches was more sinful than just *possessing* riches?

May I doubt that Jesus chose sides and talked to only part of his hearers? Then will projects approved by the Fund for Reconciliation choose sides, or will they reconcile? The first project mentioned by the article to receive support from the fund is "the $700,000 budget earmarked by the General Conference for the new Commission on Religion and Race."

This raises the question in my mind: Will this project now *reconcile* as Project Equality did not? In the Los Angeles Project Equality program, which aroused more anger than co-operation, we Methodists chose sides, although it should have been obvious to both rich and poor that a fuller employment would benefit both sides because fuller employment would put money in the pockets of both. It would reduce welfare costs and should stop rioting.

Let's make no mistake. Discipline is involved if we undertake to influence anyone, rich or poor. But we must respect, understand, and like people before discipline will become acceptable. Every child must learn discipline, but we must love children first. Among adults, the mentally disturbed and criminals may need discipline the most, but many people on relief will need discipline, too, so that they may qualify for work. And certainly we must discipline employers if they are suppressing the poor. But the reconciliation must come first, please.

I hope I am practicing what I preach.

Look at the Book, Please

K. A. GARNER, *Chaplain (Lt. Col.)*
317th Engineer Battalion
APO New York, N.Y.

Your one-sided editorial policy as related to the war in Viet Nam shines through once again in the review of Chaplain John J. O'Connor's book *A Chaplain Looks at Vietnam.* [See *Looks at New Books,* October, 1968, page 65.]

Why couldn't Barnabas at least recommend that anyone wanting to hear the other side of the Viet Nam story read the O'Connor book? Instead, he used most of his space expressing his own feelings on the subject, not on the book.

Other Kinds of Violence

MRS. CAROLE MATTE
West Roxbury, Mass.

Mrs. Ethel Nightlinger's letter in the October, 1968, issue stresses the need for law and order, and condemns the violence in our society. [See *'Strive for Law and Order,'* page 70.]

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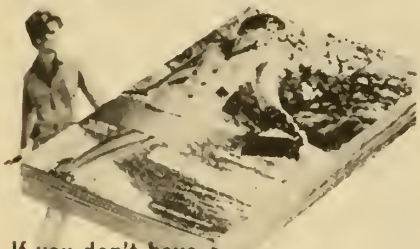

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our own homes, money coming in because our husbands are working, our children being well educated. How many of the people who uphold law and order so strenuously would do so if their families were starving or forced to live in deprivation?

I do not condone violence, but there are kinds of violence other than riots, stealing, and burning.

There is the violence of allowing people to starve, the violence of allowing men to go jobless because of their color, the violence of allowing children to go uneducated, the violence of forcing people to live in ghettos.

We God-loving Christians have allowed the violence to happen in this country. We can make believe these things are not happening, but to do this is to live in an illusion.

Martin Luther King, Jr., didn't cause the riots and the bloodshed. The conditions that he spoke out against caused them, and until we become responsible for our neighbor and love our neighbor, whether black, white, red, brown, or yellow, until we rise up and shriek out against these conditions and do something about them, then I'm afraid the bloodshed is going to continue.

Belief Strengthened

CHERYL MILLS
North Plainfield, N.J.

I want to congratulate you on your inspiring article *Murder and Missionary Teas* [October, 1968, page 20]. I have always believed that only good can overcome evil, and this article strengthened my belief.

I sincerely hope that after reading your article, many people will make an effort to wipe out violence by using love and kindness. I myself will try.

Explanation Disturbs Him

FRED C. CHRISTIANSEN
Columbus, Kans.

Until I read the teen-agers' explanation for their loud music in Dr. Dale White's *Teens Together* column [December, 1968, page 47], I couldn't see why parents would worry about it, other than what it might do to their ears. But after reading their explanation, I am more concerned.

The second paragraph is what really disturbs me. To me what the teen-agers in Dr. White's church wrote is nothing but skepticism and self-deception. Is it not prejudice to say that "talk goes on behind masks, anyway"? I would find it hard to believe a person who would make that statement as I would suspect that he is using himself as a yardstick.

Does the music "shake down" the masks, or does it only allow one to see another person only in his imagination? This could be dangerous since one easily could imagine another to be greater than he actually is, or one could hurt another in retaliation for an imagined wrong.

In the last paragraph the first phrase should be "Our music tells it as it appears to be" not "like it is." The tipoff here is the reference to "all that violence on TV." I am skeptical, not that violence does not occur but that television slants it far out of proportion. So the young people "feel like protesting the way our society is" and are frustrated that "you won't let us demonstrate in the streets."

I was fortunate to observe 11 young people "protest" last summer by "demonstrating" not in the street but in the dormitories and classrooms of the Methodist Mission School, Farmington, N.Mex., where they taught 42 Navaho children in vacation Bible school. Was this sweet and syrupy? No.

These 11 young people dared more than all the demonstrators in the streets of Chicago, for while those in Chicago risked broken heads, the 11 in New Mexico risked broken hearts. They were forewarned that they might learn to love children they probably never would see or hear from again. No young person was permitted to go unless he or she was willing to make substantial sacrifice not only of money but of time and effort.

When the Indian children first came to the Bible school, they were considered by our young people as just "the Navaho children." After five days and nights of constant companionship, they were simply "our kids." The parting was very difficult for all.

All through history some young people have sung protest songs while they planned, as Dr. White's students wrote, "to change things when we get our chance." Others simply changed things.

'Paper With a Conscience'

MALDWYN L. EDWARDS, *Chairman*
Cardiff and Swansea District
British Methodist Church
Cardiff, Wales, United Kingdom

I am so grateful to receive a subscription to TOGETHER from my friend Bishop T. Otto Nall of the Hong Kong-Taiwan Area. It is a paper with a conscience and is not content just to reflect the mind of its readers but to give a definite lead in social as well as theological thinking. It is very rare for a paper to be bright and informative and yet to communicate solid truths in a way the ordinary man can understand. I congratulate the editors on a magazine which must fulfill a wide and influential ministry.

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